



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

DS805.2

K45

1890

KEELING'S  
GUIDE TO JAPAN.

JAPAN DISPENSARY.

---

**BRETT & CO.**

WHOLESALE AND RETAIL DRUGGISTS.

---

FAMILY AND DISPENSING CHEMISTS.

---

*AMERICAN, DUTCH, ENGLISH, FRENCH, GERMAN  
AND OTHER CONTINENTAL PRESCRIPTIONS  
DISPENSED ACCORDING TO THEIR  
RESPECTIVE PHARMACOPÆIAS.*

BY  
QUALIFIED ASSISTANTS.

---

Toilet Requisites of Every Description.

---

—✳ TOURISTS ✳—

SUPPLIED WITH  
EVERY NECESSITY FOR UP COUNTRY TRIPS.

---

ES WIRD DEUTSCH GESPROCHEN.

---

No. 60 MAIN STREET, YOKOHAMA,  
**JAPAN.**

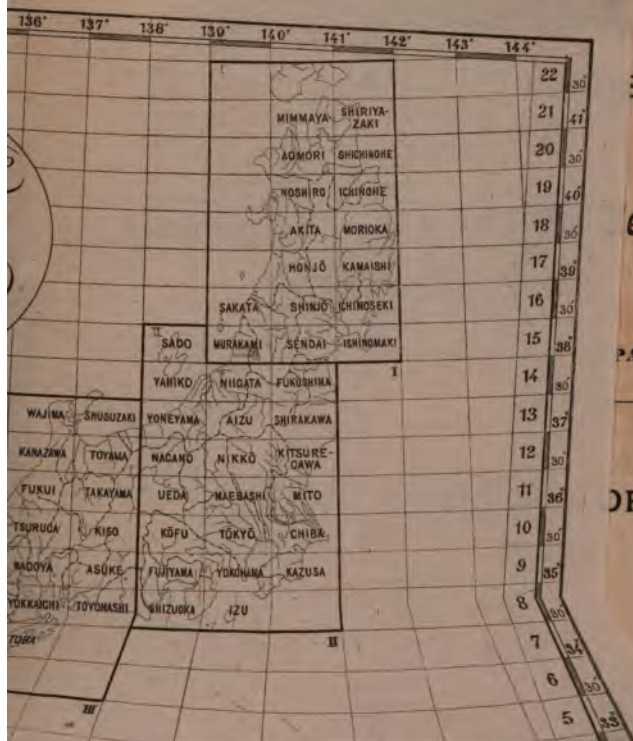
---

Advertisement is Respectfully Solicited.

## No. .

STANFORD  
LIBRARIES

LOUISIANA DOCUMENT



ST

eds, HJA

FARSA

RD

PAN.

OF

JA

W

FA

AME

A

Toil

ET

ES

N

STANFORD  
LIBRARIES

LOUIS BOEHMER,

NURSERYMAN, FLORIST

AND EXPORTER OF

*Japanese Lilybulbs, Plants, Seeds,*  
*Etc., Etc.*

Nos. 4, 5 AND 28 BLUFF, YOKOHAMA, JAPAN.

---

THE  
BEST PHOTOGRAPHS OF  
*VIEWS AND COSTUMES*

OF

J A P A N

— FOR SALE AT —

**A. FARSARI,**

*No. 16 Bund,*

BETWEEN THE GRAND HOTEL AND DEAKIN & BROS.' LIMITED.

YOKOHAMA GIGAR STOF  
AND  
HAIR DRESSING SALOOI

---

*Hair-Cutting, Shaving and Shampooing executed  
Experienced Workmen.*

**Toilet articles of every descript  
always on hand.**

---

**HAVANA & MANILLA CIGAR**  
*AMERICAN CIGARETTES & TOBAC*  
AND ALL SMOKERS REQUISITES.

---

*The business is under the direct supervision  
proprietress herself, who hopes by strict  
attention to business to merit  
a liberal share of the  
public patronage.*



ESTABLISHED 1869.

# E. A. BIRD & CO.,

88 MAIN STREET, YOKOHAMA,

*General Drapers, Milliners, Etc.*

HAVE ALWAYS ON HAND A LARGE AND VARIED ASSORTMENT OF  
DRESS GOODS, GENERAL DRAPERY, HOSIERY, HATS,  
CORSETS, FLOWERS, FEATHERS, RIBBONS,  
LACES, FRINGES, GIMP TRIMMINGS,  
EMBROIDERIES, GLOVES, MITTS,  
LACE TIES, RUCHINGS,  
ETC., ETC.

Also, Wedding, Mourning and Baby Linen Goods.

---

— ALSO —

GENTS' GOODS IN GREAT VARIETY.

Hats, Caps, Umbrellas, Shirts,  
Underclothing of all Kinds,  
Payjamas, Scarves, Ties,  
Handkerchiefs, Socks, Cholera-  
Belts, Gloves, Bathing  
Drawers, &c.

EXTRACT FROM  
**NORMAN'S LETTER TO**  
THE "FALL MALL GAZETTE"  
ON CURIO BUYING

"JAPAN MAIL" TUESDAY, OCT. 2ND, 1888.

\*\*\*\* Upon curio buying, however, a word may be acceptable to intending visitors. I have prowled pretty much all over Yokohama and Tokyo, sometimes alone, and sometimes under the guidance of a friendly expert, and I have finished by coming back for most of the things I wanted to Deakin Brothers on the Bund. Unless you know exactly what you want and can recognize it and its counterfeit when you see them, you are quite certain to buy rubbish at a high rate; and is one tourist in a thousand able to tell a lacquer *Kogo* by Korin from an incense-box just out of the Tokyo workshops, a bit of old *Kutani* porcelain from a forgery by Makuzu of Yokohama, or a bronze by Selim from its doctored reproduction by Kyoto experts? I doubt it. Deakin's best things, on the other hand, are bought for him by professional Japanese judges, and when he tells you that a certain thing is so-and-so, the chances are about even that it is. About curios, of course, there is no certainty except the certainty of great risk, and there are not more than half a dozen connoisseurs in the world who could give you a much better percentage of security than this. By a first-class Japanese curio-dealer, too, you are only shown one thing at a time, and a good deal of tea-drinking and sweetmeat eating is sandwiched in between the lacquer and the *Lung-chuan-yao*, between the bronze and the brocade. Whereas at Deakin's you can spend hours at your leisure looking over much the most varied collection of curios, especially of the beautiful modern things, for sale in Japan, and the way-faring man, though a fool, cannot err much therein. If he charges you a little more—of course he would scout the idea—you are still the better off by several days' time spent in vain hunting, a good-sized jinriksha bill, and stomach-ache. I have dwelt on this point because everybody who comes to Japan is seized instantly, and no wonder, with the buying mania, and it does not leave him till his hand reaches the bottom of his pocket or his foot presses the deck of a returning steamer.

**ALL VISITORS ARE CORDIALLY INVITED TO INSPECT OUR COLLECTION.**

**NO TROUBLE TO SHOW GOODS.**

**ALL GOODS GUARANTEED AS REPRESENTED.**

**ONE PRICE ONLY.**

**DEAKIN BROS. & CO., Limited.**

**No. 16 BUND, AND GRAND HOTEL.**

KEELING'S  
GUIDE TO JAPAN.

YOKOHAMA, TOKIO, HAKONE, FUJIYAMA,  
KAMAKURA, YOKOSKA, KANOZAN,  
NARITA, NIKKO, KIOTO,  
OSAKA, KOBE,  
&c., &c.

TOGETHER WITH  
USEFUL HINTS, HISTORY, CUSTOMS, FESTIVALS,  
ROADS, &c., &c.

WITH TEN MAPS.

FOURTH EDITION,  
REVISED AND ENLARGED  
BY A. FARSARI.  
[SECOND ISSUE.]

A. FARSARI, YOKOHAMA,  
FOR SALE BY  
KELLY & WALSH, LIMITED,  
YOKOHAMA, SHANGHAI, HONGKONG AND SINGAPORE.  
1890.



PRINTED BY  
A . FARSARI,  
16 Bund, Yokohama.

## PREFACE.

---

WE repeat what we have said in 1887, when the third edition was issued, that the extraordinary quick time in which previous editions were sold proves that KEELING'S GUIDE was a necessity to the visitors of Japan.

In this fourth edition we have not only made such corrections as were necessary, owing to the new railroads, but we have altered the arrangement of the GUIDE in such a way, that the traveller knowing the time he can afford to remain in any particular place, he may know what he should visit during that time.

Any changes that may take place while this edition is in print will be noted by printed slips attached to the proper pages.

As in former editions we have availed ourselves of extracts from articles or books, which have appeared from time to time, and also of personal observations during our recent tours through the country.

A. F.

# CONTENTS.

	PAGE
ROUTE I	45
"    II	54
TRIP 1st	54
"    2nd	68
"    3rd	74
ROUTE III	78
TRIP 1st	78
"    2nd	86
"    3rd A	88
"    4th	90
"    3rd B	98
ROUTE IV	94
TRIP 1st	94
"    2nd	98
"    3rd	104
"    4th	105
ROUTE V	111
"    VI	113
TRIP 1st	113
"    2nd	122
"    3rd	124
ROUTE VII	127
TRIP 1st	127
"    2nd	129
ROUTE VI A	131
ROUTE VIII A	135
TRIP 1st	135
"    2nd	137
"    3rd	139
"    4th	141
"    5th	154
ROUTE VIII B	155
"    IX	159
INDEX	163

## ALTERATIONS.

---

**NEW KEN.**—In consequence of a Ken having been omitted, and a new one formed since page 19 was printed, 2nd line of page 15 should read 47 Ken instead of 45; and at page 18, under the "Aichi Ken," add the **AKITA KEN** (omitted) composed of parts of the Old Provinces of Rikuchiu and Ugo, and having for capital **AKITA**; and under the "Kanagawa Ken" add the **KAGAWA KEN**, composed of the whole Old Province of Sanuki, and having for capital **TAKAMATSU**.

Cancel also the two last lines of "Chronology," at page 26, and substitute: Constitution promulgated, and Mori Minister of Public Education assassinated February 11th 1889.

## LIST OF MAPS.

	Page		Page
Settlement of Yokohama..	45	"The Temples of Nikko" ..	116
The Bluff of Yokohama ...	45	Vicinity of Nikko .....	122
Map of Tokio .....	54	From Nikko to Ikao and	
Vicinity of Yokohama.....	78	Kusatsu.....	126
Vicinity of Fujiyama .....	94	Map of Kioto.....	140

---

FROM "THE JAPAN DAILY MAIL."

---

YOKOHAMA, SATURDAY, FEB. 25, 1888.

WE find the following in the Journal of the Austro-German Alpine Association, in reference to the work of a Yokohama artist, Mr. A. FARSARI:—"At one of the recent weekly meetings of the Munich section of the Austro-German Alpine Association, a collection of photographs from Japan was exhibited which had been sent to the committee by Mr. SCHEDEL, of Yokohama. These photographs not only created the liveliest interest because of the subjects which they represented, but *excited genuine admiration on account of their artistic merits.* They are painted with water colours, and with such excellent effect and perfect technique as we have not previously seen. Some of the photographs were particularly admired, not alone for the beauty of the scenery depicted, which is great, but *for the excellence of the photography and painting,*—even the tone of the landscape being brought out. The pictures of Japanese architecture were also exceedingly good, the clearness of the most minute details attracting general attention. *We can only repeat that these pictures are among the best we have ever seen produced by photographic art.*"

---

FROM "THE PHOTOGRAPHIC TIMES AND AMERICAN  
PHOTOGRAPHER," OF JULY 22ND, 1887.

---

MR. A. FARSARI, sends us a collection of colored photographs that excite our admiration. Not only are they technically almost perfect, but *the selection of the subjects shows much artistic proportion.* They depict Japanese life in various phases, and also something of the natural beauty of this picturesque land, so little known in our country.

N. B.—The italics are mine. A. FARSARI.



## USEFUL HINTS.

---

### BOOKS AND MAPS.

MANY books have been published relating to the history, manners and customs of the Japanese, such as Mitford's "Tales of Old Japan," Griffiths' "Mikado's Empire," Rein's "Japan," Morse's "Japanese Homes," etc., etc. If the stranger will furnish himself with some of these, the pleasure and interest of the excursion will be greatly increased. Farsari's map of the "Environs of Yokohama," including in its limits the Bay of Tokio, Hakone, Miyanoshta and Fujiyama, will be found reliable. Those intending to remain even for a few days in the country are advised to learn a few words of Japanese, such as are given in the "Pocket-book of Japanese Words and Phrases" of A. Farsari, 16 Bund, and sold by Kelly & Walsh, Limited, 28 Main Street, where will be found all books and maps concerning Japan. The Japanese Government is now issuing excellent Sectional Maps of the whole country, based on actual surveys.

### TREATY LIMITS.

Visitors to Japan are not allowed to go beyond **TREATY LIMITS** without a passport; these are:—

At *Yokohama*—to the river Tamagawa and ten *ri* in any other direction.

At *Hiogo*—in the direction of Kioto as far as ten *ri* from that city, and ten *ri* in any other direction.

At *Osaka*—on the South from the mouth of the Yamatogawa to Funabashimura, and from the latter place within the limits of a line drawn from there through Kiokojemura to Sado. The town of Sakai lies outside these limits, but foreigners are allowed to visit it.

At *Nagasaki*—into any part of the Nagasaki district.

At *Niigata* and *Hakodate*—ten *ri* in any direction.

At *Tokio*—within the following boundaries: from the mouth of the Shintonegawa to Kanamachi, and from there along the high road to Mito as far as Senji; from there along the river Sumida as far as Furuyakamigo, and thence through Omura, Takakura, Kuyata, Ogiwara, Miyadera, Mitsugi and Tanaka to the ferry of Hino on the river Tamagawa.

The distance of ten *ri* shall be measured by land from the (*Saibansho*) Court-house of each of the above mentioned places.

### PASSPORTS.

Passports can be readily obtained by application to one's consul, and the payment of a trifling fee. The following is a translation of certain rules (printed in Japanese on the back of the passport), to be observed by foreigners when travelling beyond treaty limits.

I.—Foreigners travelling in the interior must obey all the local laws.

II.—They must set out within thirty days from the date of their passports.

III.—Those foreigners who on account of some difficulty encountered on the way, cannot return within the time fixed in their passports, shall, in due time, make known the cause of their detention through their respective Minister to the Foreign Office.

IV.—Passports must be sent back within five days after the return of the holders. Those foreigners who set out from and return to such distant places as Nagasaki or Hakodate, must forward their passports to the Foreign Office through their several Ministers within thirty days.

V.—At hotels where they seek lodging travelers shall show their passports to the hotel-keepers. Passports must also be shown, by the way, when requested for examination by the police, the Kucho or the Kocho (heads of wards or districts). Foreigners who on any account whatever refuse to show their passports shall be liable to arrest.

VI.—Passports are not transferable.

VII.—*Foreigners who receive passports to travel in the interior*

are not allowed to buy from, sell to, exchange or make contracts with Japanese in any province.

VIII.—Foreigners who travel on passports are not allowed to permanently rent or dwell in houses of the Japanese in the interior.

IX.—Even those foreigners who have license to hunt are not allowed to shoot or hunt when they go beyond treaty limits.

X.—Foreigners who on account of anything encountered in the journey, return after having gone half way and then wish to travel to the places left unvisited, shall return their passports, and obtain permission anew, even to visit places included in the passports first procured by them.

XI.—Foreigners who violate any article written in their passports or in these regulations, shall for every offence be complained of by the Foreign Office to the Ministers of their respective countries.

#### SHOOTING LICENSES.

Shooting licenses can be obtained at the *Kencho* (Prefecture) for the sum of ten *yen*, remaining in force from the 15th of October until the 15th of April of the following year, and are only available within the Treaty Limits.

#### CONVEYANCES.

As a means of CONVEYANCE from one part of the country to another, outside of railways, *jinriksha*, also called *kuruma*, and *kago* (palanquin) are used; the former, small two-wheeled carriages drawn by one or more coolies, are by far the most convenient. A good *jinriksha* is very comfortable, and with two ordinary pullers, the tourist passes over the ground almost as fast as in a carriage.

It is considered a moderate day's work to draw a grown-up person a distance of from 35 to 45 miles in a day, on a sunny road, and that with 85-95° F. in the shade.

The *kago* is used for mountainous districts. Although translated palanquin, it is a very rude imitation of it; it is slung on a pole, and carried on the shoulders of two men. When the traveller wishes to go fast, he engages four men to relieve each other. Unless able to sit in Japanese fashion, the *kago* will be

found very uncomfortable. Owing to the scarcity of room, the tourist is obliged to sit with his legs in such a cramped position, as to fatigue him exceedingly. In consequence, travellers generally prefer walking across mountains, unless fortunate enough to procure one of the *kago* made expressly for foreigners, when the journey can be performed with tolerable comfort. Near large towns, people may be carried from one place to another by a vehicle, dignified with the name of *basha* (carriage); but this is a very crazy, slow, and by no means elegant means of locomotion. Saddle horses may also be hired; but strangers prefer the *jinriksha* to either of these. In hiring a *jinriksha*, *kago* or horse for a trip it is always best to close a bargain before starting.

#### INNS.

It may sometime happen that admission is refused to a Japanese Hotel with the excuse that "the house is quite full." In such a case, or should the traveller be overcharged, an appeal to the police, who are always very civil and obliging, will be sufficient to accommodate the difficulty.

On the arrival of a Japanese visitor at a hotel, he is met at the entrance by the host or hostess, who placing his or her head on the floor bows in Japanese fashion, saying: *Ohayo gozarimas*, a very polite way of expressing: "You have come quickly, Sir." The guest makes no reply, but, after having taken off his shoes, enters the room allotted him. A cushion is placed on the mats for him to sit upon, and in winter, a brasier of charcoal (*hibachi*) to warm his hands, or a smaller one in summer to light his pipe. Afterwards tea and cakes are brought as refreshments. Usually at this moment a "pourboir" called *cha dai*, (literally "tea-money") of about 10 or 15 *sen*, is given to the servant. The preliminaries being attended to, the host, hostess and servants enter in succession, and bowing in the manner before described, say: *Yoku irasshuimashta*, "You are very welcome Sir" (at our hotel). In acknowledgement of this politeness, the stranger makes a slight inclination of the head and says: *Arigato* (thank you). Any deviation from these rules of Japanese etiquette would be considered by a native as a want of respect. Foreigners are not generally treated in this manner except perhaps in places seldom visited by them.

In obedience to the rules of good breeding, a properly taught-waitress will never place food or anything else before a visitor without first assuming a sitting posture (in native style). And before either asking or replying to questions she places herself in this attitude.

Notwithstanding the cleanliness observed at all good Japanese hotels, fleas will come unbidden; and, in consequence, it is often difficult to obtain a good night's rest. To obviate this it is necessary to buy a small quantity of powdered camphor (*sho-no*) from a native druggist, or, before starting on a trip to provide oneself with "Keating's Powder," and sprinkle a part over and round the bedding. In summer large mosquito curtains (*kaya*) protect the visitor from mosquitoes.

Warm baths are prepared every afternoon at the native inns, and should there be a foreign lodger, he is invited to enter first. Ascertain the temperature of the water before availing of it, or a scald may be the consequence.

For a trifling sum a shampooer (*anima*) will refreshingly knead and rub the body of the tired tourist.

There are no bells in Japanese inns; and if a servant is required it is necessary to clap the hands, when one will quickly appear.

A foreigner should always take a receipt before leaving each hotel, as evidence for obtaining redress, in case of extortion; and to show at other hotels, should the charges have been moderate.

A letter of recommendation from one hotel to another will be found exceedingly useful.

In asking for the bill say: *Hatago* (fare for lodging) *wa ikura*, or *kanjo* (bill) *wa ikura*, either expression meaning: how much is my bill? The *hatago* includes the evening and morning meals and a room for the night.

Those Japanese who partake of the best native food, generally pay about 30 *sen* in the country and 50 *sen* in large towns for the *hatago*. The noon meal costs from 10 to 15 *sen*.

The above rules do not apply to places near foreign settlements, or such as are frequented as summer resorts, as tourist will find there, plenty of accommodations to suit habits.

## FOOD.

In the interior food is generally of very inferior quality and not suitable to European taste. At the respectable hotels of large towns, though, sufficient variety of good and wholesome food to satisfy ordinary requirements will be found. Beer, claret and spirits are obtained only in large towns. Butcher's meat can sometimes be procured; but generally there is a fair assortment of poultry and fish. Poultry are prepared, unless otherwise directed, by separating the bone from the meat, cutting the latter into small pieces, and stewing it with leeks, sugar and *misô*. This dish, called *tori-nabe*, is appreciated even by foreigners.

A good substitute for bread will be found in a biscuit called *shtwo sembei*.

## EXPENSE.

With regard to expense, an entire stranger can travel much more cheaply accompanied by a good guide (*annatsha*) than if he were alone. These guides register themselves at the principal hotels, from whence they can always be obtained.

As in some more civilized countries, foreigners are supposed to possess such an abundance of money, that some shopkeepers endeavor to extort, by charging the intending purchaser more than twice the proper value.

## A GOLDEN RULE.

The following rule, especially in Japan, should always be kept in mind: Do not complain about anything, unless you can see a way to remedy the difficulty, in which case apply the remedy yourself, if it lies in your power so to do.

## MONEY, WEIGHTS AND MEASURES.

It is well to be provided with five, ten and twenty *sen* pieces, and one *yen*, as they are found the most convenient there being occasionally some difficulty in getting change for large sums. Foreign money is not current in the interior.

**Money.**—The denominations of the paper currency are respectively, twenty and fifty *sen*; one, two, five and ten *yen* and upward. The paper *yen* is at par with the silver *yen* and is received by the European banks as the equivalent of the *Mexican dollar*.

There are copper coins of the value of one and two *sen*, and bronze *mon*, called by foreigners *cash*, of three kinds, viz: 10, 15 and 20 *mon*. The *tempo*, a large oval coin, equal to 80 *mon*, is going out of circulation.

10 *mon*=1 *rin* (*ichi-rin*)=1/10 of a cent.

100 *mon*= 10 *rin*=1 *sen*=1 Mexican cent.

100 *sen*=1 *yen*=1 Mexican dollar.

**Distance**—All the following measures are approximate.

1 *ri*=36 *cho*=2.44 stat. miles.

1 *cho*=60 *ken*=358 feet.

1 *ken*=6 *shaku*=6 “

1 *shaku*=11.9 inches.

**Artisans'** 1 *shaku*=10 *sun*=11 $\frac{1}{8}$  inches.

1 *sun*=10 *bu*=1 $\frac{3}{8}$  inches.

**Dry Goods** 1 *shaku*=10 *sun*=1 foot 2 $\frac{1}{4}$  inches.

1 *sun*= 10 *bu*=1 $\frac{1}{2}$  inches.

**Square** 1 *cho*=10 *tan*.

1 *tan*=10 *se*.

1 *se*=30 *tsubo*.

1 *tsubo*=4 square yards; 1 acre=1,210 *tsubo*.

**Capacity** 1 *koku*=10 *to*.

1 *to*=10 *sho*.

1 *sho*=10 *go*=a little over 1 $\frac{1}{2}$  quart or 108 $\frac{1}{2}$  cub. ins.

1 *go*=10 *shaku*.

1 *shaku*=10 *sat*.

**Weight** 1 *kwam-me*=1000 *momme*=10 lbs. troy.

1 *momme*=10 *fun*=2.12 drams.

1 *fun*=5.798 grains; 1 dram=4.717 *fun*.

1 *koku*=40 *kwam-me*=2 $\frac{1}{2}$  piculs; 133 $\frac{1}{2}$  lbs. avr.=1 picul.

—:o:—

## GENERAL DESCRIPTION OF JAPAN.

JAPAN is the name by which this country is known in most parts of the world, but *Dai Nippon* (Sun's origin) is its correct name. It is situated between lat. 24° and 51° N., and long. 124° and 157° E. from Greenwich. The area of the whole empire

is estimated at 149,000 square miles, and the population at 38 millions, with 12,000 towns and 59,000 villages. It consists of a large number of islands (said to be over 3,000, including uninhabited rocks); is very mountainous, with several active volcanoes, and is intersected by numerous rivers, although none of great length. In the main island the highest mountain, *Fuji*, is about 12,300 feet above the level of the sea; and the longest river, the *Tonegawa*, is about 170 miles long. The principal plains are those of the *Kwanto* and *Echigo*.

The names of the four largest islands are:—

HONSHIU or HONDO .....	Main Island,
KIUSHIU .....	Nine Provinces,
SHIKOKU .....	Four Provinces,
YEZO .....	Barbarian.

The COAST-LINE is very irregular and teems with numerous bays, some of which are of considerable size, but few of any considerable depth. The bays of Tokio, Sendai and Osaka are among the largest. Lakes are numerous but none of great extent, if the lakes of Biwa, Chiuzenji and Hakone are excepted.

The CLIMATE is very healthy and salubrious and greatly varies according to locality. In the North the winters are long and severe, and snow thickly covers the ground; but in the South it is seldom seen. The following list will give an idea of the different average max. and min. temperatures (Fahr.) at various places:—

LOCATION.	TEMPERATURE.	
	Max.	Min.
Kioto .....	94° 6	19° 6
Tokio .....	93 6	20 7
Kanasawa .....	95 4	19 9
Niigata .....	95 5	23 5
Nobiru .....	93 0	19 3
Awomori .....	93 2	2 2
Hakodate .....	84 9	3 6
Sapporo .....	89 4	2 9



The following table shows the means of the temperature and rain for three years for the whole country, and the average of rainy days for Yokohama.

	Bar. inches.	Ther. F.	Rain Gauge. inches.	Rainy Days.
January .....	30.104	34.5	3.2	4.42
February .....	30.113	34.9	2.9	6.28
March .....	30.014	39.8	4.4	8.42
April .....	30.021	50.4	6.5	9.72
May .....	29.899	57.5	5.7	8.42
June .....	29.856	66.0	9.1	11.28
July .....	29.884	73.8	7.2	10.00
August .....	29.843	75.1	5.2	9.28
September .....	29.933	70.1	6.5	11.85
October .....	30.057	59.6	6.3	7.00
November.....	30.075	7.0	4.8	6.57
December .....	30.061	3.86	3.4	4.23

The country is frequently visited by shocks of earthquake, but seldom very severe, and frequently in September *taifu* (strong winds) pass over the empire, causing a great deal of destruction.

The general features of the country resemble greatly those of Italy, and the atmosphere is perhaps the most transparent in the world.

**MINERALS** are numerous and abundant, comprising: gold, silver, iron and copper; amber, sulphur, coal, nitre, lime, marble, etc. Mountains of porcelain earth are met with, and thermal and mineral springs exist in many parts of the country.

**THE FLOWERS, GRAINS AND FOREST TREES** of the temperate zone abound in the North, and the products and fruits of a warmer climate in the South. Rice is the principal grain, of which some 200 millions bushels are raised annually. The cryptomeria (cedar), pine, mulberry tree and bamboo grow abundant, while the *kaki*, a kind of persimmon, the best fruit indigenous to the country, is plentiful. Out of 100 millions of acres there are only about 18 millions of acres arable, and of these rice is cultivated,

Most of the **ANIMALS** native of temperate climates, are found in Japan; donkeys, sheep and a few others, have only lately been introduced into the country.

The principal **MANUFACTURES** are, silk, cotton, porcelain, paper and lacquered ware.

The principal **EXPORTS** are: Silk, tea, lacquered ware, copper, sulphur, dried fish, etc., and the principal **IMPORTS**: Cotton and woollen goods, metals, glass, kerosene, sugar, drugs, etc.

The commerce of the country for 13 years, between 1872 and 1884 inclusive, has been

	YEN.
Imports .....	375,894,103
Exports .....	350,883,826

The returns for December 1887 were:

MERCHANDISE.	
	YEN.
Imports .....	4,552,545.890
Exports .....	6,156,359.120
Total.....	10,708,905.100
Excess of Exports .....	1,603,814.340

GOLD AND SILVER BULLION.	
	YEN.
Imports .....	215,198.290
Exports .....	890,107.400
Total.....	1,105,305.690
Excess of Exports .....	674,909.110

The **PORTS OPEN** to foreign commerce are: Yokohama, Kobe, Nagasaki, Hakodate and Niigata, with a foreign population, in 1885, of 6,174 of which 3,876 were Chinese. In these figures are included the foreign residents of Tokio and Kioto and employees of the Government.

There were in 1887, 142 national banks of emission with 172 subsidiary ones, having all together a capital of 50 millions *yen* and putting in circulation 31 millions in notes. There were more than 214 private banks with a capital of about 20 millions, and 741 more societies of credit with 15 millions.

There were moreover 1525 industrial and commercial societies with a capital of over 40 millions.

The REVENUE was estimated for 1888 at 76,936,870 *yen*, and the expenditure at 79,935,552 *yen*.

The total amount of the NATIONAL DEBT on November 30, 1887, amounted to 247,859,922 *yen*.

The amount of Government paper money in circulation at the same time was 67,263,274 *yen*, showing a reduction, as compared with the 19th fiscal year, of 9,671,350 *yen*.

A return prepared in 1887 by the Education Department gives the following particulars respecting the SCHOOLS of the Empire in 1887 :—Government Middle Schools, 48; teachers, 588; pupils, 9,408; Government Normal Schools, 46; teachers, 590; pupils, 4,827; Government Technical Schools, 43; teachers, 346; pupils, 4,822; Higher Female Schools, 5; teachers, 58; pupils, 700; Government Miscellaneous Schools, 8; teachers, 56; pupils, 314. The total annual outlay on these schools is returned at 1,102,406,479 *yen*.

In 1885 there were 109 NEWSPAPERS with a circulation of 54,466, 410 numbers, and 53 reviews with a circulation of 3,544,027.

The statistics concerning BIRTHS and DEATHS are yet very incomplete, but to form an idea the the statistics of 1985 are here given :

The number of births was 1,021,574, of which 523,763 were males, and 500,811 females. In the same period there were 886,824 deaths,—453,391 males, and 333,463 females, giving an excess of births over deaths of 137,650.

The rate per day at which artisans and laborers were paid in 1885, in Tokio, will give an idea of the REMUNERATION OF LABOR in Japan.

Stone cutters ... from 60 to 70 <i>sen</i>	Carpenters ..... from 40 to 60 <i>sen</i>
Blacksmiths ... " 30 " 50 "	Roofmen ..... " 65 " 75 "
Mat layers ..... " 50 "	Cartmen ..... " 35 " 45 "
Painters ..... " 25 " 35 "	Wood cutters... " 50 " 70 "
Coolies ..... " 20 " 30 "	Paper hangers. " 30 " 60 "
Gardeners ..... " 25 " 50 "	

To show the bearing that the style of living has upon wages, the following table is appended, which shows that the outlays for starting house-keeping need not amount over *yen* 7.00.

4½ mats .....	2.25 <i>sen</i>	A dipper .....	2 <i>sen</i>
A long <i>hibachi</i> .....	75 "	A cutting board .....	7 "
A hearth for boiling rice	50 "	A table knife .....	4 "
An iron pot, for boiling		A basket .....	3 "
rice .....	43 "	A large basket.....	5 "
An iron pan .....	23 "	Sundries ( <i>Hikeshi-tsubo</i> ,	
An iron pot, for boiling		<i>suribachi, surikogi</i> ). 10	"
water .....	25 "	A skewer.....	3 "
A <i>gotoku</i> (a tripod) .....	5 "	A rice box .....	20 "
A long iron tong .....	2 "	A wooden spoon.....	1 "
A brass tong.....	2 "	A tray .....	5 "
A fire shovel .....	5 "	Tea cups .....	4 "
A charcoal basket .....	4 "	Wooden bowls.....	5 "
A tea-pot .....	5 "	Chop-sticks .....	2 "
A water jar .....	23 "	A lamp.....	10 "
A water barrel .....	10 "	Brooms .....	6 "
A rice cleaning basin....	8 "	Bottles .....	3 "
A small barrel .....	3 "	Quilts .....	75 "
A wash-basin .....	15 "	Two pillows .....	10 "
		Total.....	7.00 <i>yen</i>

The daily expenses of the miners, at the Takashima coal-mines, whose wages are from 23½ to 25 *sen* per day, and who live in a style far above the average of their class in any other part of Japan, are :

Board .....	9 sen 6 rin
Bath .....	2 rin
Waraji (Straw Sandal) .....	5½ rin
Clothes .....	7 sen 9 rin
Tobacco .....	2 sen 1 rin
Percentage to contractors .....	1 sen 5 rin
Tools, wear and tear, sharpening, &c.....	5 sen
	15 sen 8½ rin

The board, as above, consists of:

Rice (cooked) .....	8 go measured uncooked =2.6 lbs. raw rice .....	6 <i>sen</i> 5 <i>rin</i>
Cooked vegetables and pickles.....	Koko, mmeboshi, &c., also includes tea, shoyu, &c....	8 <i>rin</i>
Cooked fish . . . . .	$\frac{1}{2}$ <i>kin</i> = $\frac{1}{2}$ lb.....	2 <i>sen</i>
Beef soup.....	1 go = 12 fluid oz.....	3 <i>rin</i>
Beef.....	$\frac{1}{2}$ lb. occasionally.....	<i>gratis</i>

or about 10 *sen* per day.

It will be seen that out of a pay of about 25 *sen* per day a miner can clear about 10 *sen*. To the above expenses, 3 *rin* may be added for the bath.

The POST OFFICE Department is as well organised as in any other civilized country, the last report showing 5,373 post offices, and the length of the lines of mail service about 51,574 miles.

TELEGRAPH lines run through the whole country from North to South branching here and there from the main line to the principal towns.

RAILWAYS in the last two years have made great progress and when the projected lines are finished, all the principal centres will be brought within easy distance of each other. In March 1888 the number of railways was eleven, with a total mileage of 431.

The system of ROADS is very fair, although not always kept in good repair. The principal highways are:—

The TOKAIDO (East Sea Road), is 320 miles long, and connects Kioto with Tokio. It commences in the province of Iga and passing through the old provinces of Shima, Ise, Iga, Owari, Mikawa, Totomi, Suruga, Kai, Idzu, Sagami, and Musashi, ends in that of Shimosa.

The TOSANDO (Eastern Mountain Road), commences at Omi and ends at Ugo, running in a nearly north-easterly direction through the provinces of Omi, Mino, Hida, Shinano, ~~Kai~~ Shimotske, Iwaki, Iwashiro, Rikuzen, Rikuchiu, ~~Mutsu~~ and Ugo.

The **SAIKAIDO** (Western Sea Road), passes through Chikuzen, Chikugo, Buzen, Bungo, Hizen, Higo, Hiuga, Osumi, Satsuma, and after crossing the water, is continued at the Island of Ikki, the island of Tsushima and the Riu Kiu Islands.

The **NANKAIDO** (South Sea Road), is an irregular road connecting Kii, Awaji, Awa, Sanuki, Iyo and Tosa.

The **HOKKAIDO** or **YEZO ROAD** (Northern Sea Road), begins at Oshima and passes through Shiribeshi, Ishikari, Teshiwo, Kitami, Nemuro, Kushiro, Tokachi, Hitaka and Ifuri. A very irregular road, terminating at last in the Kurile Islands.

The **HOKURIKUDO** (Northern Territory Road), commences at Wakasa, and running in a north-easterly direction, passes through Echizen, Kaga, Noto, Echii, Echigo and Sado.

The **SANYODO** (Southern Mountain Road), commences at Harima and runs in a westerly direction through Harima, Mimasaka, Bizen, Bichii, Bingo, Hiki, Suwo and Nagato.

The **SANINDO** (Northern Mountain Road), commencing at Tamba, runs through Tango, Tajima, Inaba, Hoki, Idzumo, Iwami and ends at Oki.

The **OSHIUKAIDO**, running northward from Tokio to Awamori and about 410 miles in length, traverses the provinces of Musashi, Shinotske, Iwashiro, Rikuzen, Rikuchiu and Rikoku.

The **NAKASENDO** (Road in the Mountains), or **KISOKAIDO**, about 330 miles long, connecting Kioto to Tokio, commences at Shimo-Itabashi and running in a south-westerly direction joins the Tokaido at Kusatzu, passing the towns of Urawa, Omia, Kamino, Hongo, Shinmachi, Itabana, Kutsake, Seba, Motoyama, Narai, Nojiri, Ochiai, Madzu, Bamba, Kayegawa, Kusatsu and Otsu, and ending at Kioto.

The **KOSHIUKAIDO** (Road to Koshiu), 123 miles long, commences at Tokio and running in a westerly direction passes the towns of Yoyoshima, Hogiware, Tana and numerous villages, finally ending at Shimo no Suwa on the Nakasendo.

It will be noticed, from the following pages, that the first eight of the above highways correspond with the "old divisions."

**GOVERNMENT, &c.**

At this date Japan is divided, for administrative purposes, into 45 *Ken* (Prefectures) and 3 *Fu* (Imperial cities). Formerly the country was divided into Circuits (*Do*) and these into 85 provinces (*Kuni*). As a large number of maps of Japan still show the old divisions, and as the name of these are associated with great historical incidents, a conspectus of both, old and new, is here given :—\*

(The subdivisions of a *kuni* are called *kori*—counties).

THE NINE OLD DIVISIONS  
and  
THE PROVINCES INCLUDED.

GOKINAI, or "five home provinces," laying  
immediately around Kioto.

*Chief Towns.*

1— <i>Yamashiro</i> or	Joshiu.....	Kioto.
2— <i>Yamato</i>	Washiu .....	Nara.
3— <i>Kawachi</i>	Kashiu .....	Yaogo, Sayama.
4— <i>Idzumi</i>	<i>Senshiu</i> .....	Sakai.
5— <i>Setsu</i>	Sesshiu .....	Osaka.

TOKAIDO, or "eastern sea circuit."

6— <i>Iga</i>	Ishiu .....	Ueno.
7— <i>Ise</i>	<i>Seishiu</i> .....	Tsu, Kawana.
8— <i>Shtma</i>	Shishiu .....	Toba.
9— <i>Owari</i>	<i>Bishti</i> .....	Nagoya.
10— <i>Mikawa</i>	<i>Sanshiu</i> .....	Okasaki.
11— <i>Totomi</i>	<i>Enshi</i> .....	Hamamatsu.
12— <i>Suruga</i>	<i>Sunshi</i> .....	Shizuoka.
13— <i>Kai</i>	<i>Koshiu</i> .....	Kofu.
14— <i>Idzu</i>	Zushiu .....	Nirayama.
15— <i>Sagami</i>	<i>Soshi</i> .....	Odawara.
16— <i>Musashi</i>	<i>Bushi</i> .....	Tokio.
17— <i>Awa</i>	<i>Boshi</i> .....	Katsuyama.
18— <i>Kadzusa</i>	Soshi .....	Kururi.
19— <i>Shimosa</i>	Soshi .....	Koga, Chiba.
20— <i>Hittachi</i>	Joshiu .....	Mito.

---

\* The names given in Italics are those more commonly used.

## TOSANDO, or "eastern-mountain circuit."

*Chief Towns.*

21—Omi	<i>Goshu</i> .....	Otsu.
22—Mino	<i>Noshu</i> .....	Gifu.
23—Hida	<i>Hishu</i> .....	Takayama.
24—Shinano	<i>Shinshu</i> .....	Nagano, Matsumoto.
25—Kodske	<i>Yoshu</i> .....	Takasaki.
26—Shimotske	<i>Yashu</i> .....	Utsunomiya.
27—Iwaki	} <i>Oshu</i> .....	Taira, Shirokawa.
28—Iwashiro		Fukushima, Wakamatsu.
29—Rikuzen		Sendai.
30—Rikuchiu		Morioka.
31—Rikuoku	<i>Mutsu</i> .....	Hirosaki.
32—Ugo	} <i>Ushiu</i> or <i>Dewa</i> .....	Akira.
33—Uzen		Tsurugasha.

## HOKURIKUDO, or "northern-land circuit."

34—Wakasa	<i>Jakshu</i> .....	Ohama.
35—Echizen	<i>Eshu</i> .....	Fukui.
36—Kaga	<i>Kashu</i> .....	Kanazawa.
37—Noto	<i>Noshu</i> .....	Nanao.
38—Echiu	<i>Eshu</i> .....	Toyama.
39—Echigo	<i>Eshu</i> .....	Niigata.
40—Sado (Island)	<i>Sushu</i> .....	Aikawa.

## SANINDO, or "mountain-back circuit."

41—Tamba	} <i>Tanshu</i> .....	Komeyama.
42—Tango		Miadzu.
43—Tajima		Idzushi.
44—Inaba	<i>Inshu</i> .....	Tottori.
45—Hoki	<i>Hakushu</i> .....	Yonago.
46—Idzumo	<i>Unshu</i> .....	Matsuya.
47—Iwami	<i>Sekishu</i> .....	Tsuwano.
48—Oki (Islands)	.....	Yabi.

## SANYODO, or "mountain front circuit."

49—Harima	<i>Banshu</i> .....	Himeji.
50—Mimasaka	<i>Sakushu</i> .....	Tsuyama.



			<i>Chief Towns.</i>
51— <i>Bizen</i>	}	or Bishiu .....	Okayama.
52— <i>Bichiu</i>			Matsuyama.
53— <i>Bingo</i>			Fukuyama.
54— <i>Aki</i>		<i>Geishiu</i> .....	Hiroshima.
55— <i>Suwo</i>		Boshu .....	Yamaguchi.
56— <i>Nagato</i>		<i>Choshu</i> .....	Hagi.

NANKAIDO, or "southern-sea circuits."

57— <i>Kii</i>	<i>Kishiu</i> .....	Wakayama.
58— <i>Awaji</i> (Island)	Tanshu .....	Sumoto.
59— <i>Awa</i>	<i>Ashtu</i> .....	Tokushima.
60— <i>Sanuki</i>	Sanshu .....	Takomatsu.
61— <i>Iyo</i>	Yoshu .....	Matsuyama.
62— <i>Tosa</i>	<i>Tvshu</i> .....	Kochi.

SAIKAIDO, or "western-sea circuit."

63— <i>Chikuzen</i>	Chikushu .....	Fukuoka.
64— <i>Chikugo</i>	Chikushu .....	Kuruma.
65— <i>Buzen</i>	Hoshu .....	Kokura.
66— <i>Bungo</i>	Hoshu .....	Funai.
67— <i>Hizen</i>	Hishu .....	Nagasaki.
68— <i>Higo</i>	Hishu .....	Kumamoto.
69— <i>Hiogo</i>	Nishu .....	Miyasaki.
70— <i>Osumi</i>	Gushu .....	Kajiki.
71— <i>Satsuma</i>	<i>Sashu</i> .....	Kagoshima.
72— <i>Iki</i>	Ishu .....	Katsumoto.
73— <i>Tsushima</i>	<i>Tvshu</i> .....	Idzunohara.
74— <i>Riukiu</i> (Islands)	.....	Okinawa.

HOKKAIDO.

75— <i>Oshima</i> .....	Hakodate.	81— <i>Hitaka</i> .....	Saru.
76— <i>Shiribashi</i> .....	Otaru.	82— <i>Tokachi</i> .....	Hira.
77— <i>Ishikari</i> .....	Sapporo.	83— <i>Kushiro</i> .....	Akeshi.
78— <i>Teshiwo</i> .....	Rurumopoe.	84— <i>Nemuro</i> .....	Nemuro.
79— <i>Kitami</i> .....	Soya.	85— <i>Kurile</i> or <i>Chi-</i>	shima Islands } Tomari.
80— <i>Ifuri</i> .....	Mororan.		

## THE NEW FU AND KEN.

*Chief Towns.* FU.

Tokio.....Tokio.....Part of Musashi 16.\*

Kioto.....Kioto.....Yamashiro 1, Tango 42, and part of  
Tamba 41.Osaka.....Osaka.....Idzumi 4, Kawachi 8, and parts of  
Setsu 5, and Yamato 2.

## KEN.

Nagoya.....Aichi.....Owari 9, and Mikawa 10.

Awomori.....Awomori.....Part of Mutsu 31.

Chiba.....Chiba.....Awa 17, Kadzusa 18, and Shimosa 19.

Matsuyama.....Ehime.....Iyo 61, Sanuki 60, and outlying  
islands.

Fukui.....Fukui.....Echizen 35, and Wakasa 34.

Fukuoka.....Fukuoka.....Chikuzen 43, Chikugo 64, and part of  
Buzen 65.Fukushima.....Fukushima.....Iwashiro 38, and parts of Iwaki 27,  
and Echigo 39.

Gifu.....Gifu.....Mino 22, and Hida 23.

Takasaki.....Gumba.....Kotske 25.

Hiogo.....Hiogo.....Harima 49, Tajima 48, and parts of  
Setsu 5, and Tamba 41.

Hiroshima.....Hiroshima.....Aki 54, and Bingo 53.

Mito.....Ibaraki.....Hitachi 20.

Kanazawa.....Ishikawa.....Kaga 36, and Noto 37.

Morioka.....Iwate.....Parts of Rikuchiu 30, Rikuzen 29,  
and Mutsu 31.

Kagoshima.....Kagoshima.....Satsuma 71, and Osumi 70.

Yokohama.....Kanagawa.....Sagami 15, and part of Musashi 16.

Kochi.....Kochi.....Tosa 62.

Kumamoto.....Kumamoto.....Higo 63.

Sendai.....Miyagi.....Parts of Rikuzen 29, and Iwaki 27.

Miyazaki.....Miyazaki.....Huga 69.

Tsu.....Miye.....Iga 6, Ise 7, Shima 8, and part of  
Kii 57.

Nagano.....Nagano.....Shinano 24.

Nagasaki.....Nagasaki.....Part of Hizen 67, and the islands of  
Iki 72, and Tsushima 73.

---

\* The numbers after the names of provinces indicate the numbers of the old provinces as laid down in the conspectus on page 15 *et seq.*

Nara.....	Nara.....	Part of Yamato 2.
Nilgata .....	Nilgata .....	Sado 40, and part of Echigo 39.
Funai .....	Olta.....	Bungo 66, and part of Buzen 65.
Okayama ....	Okayama ....	Biten 51, Bichu 52, and Mima-saka 50.
Shiuri .....	Okinawa .....	Riu-Kiu and dependent islands.
Saga .....	Saga.....	Part of Hizen 67.
Urawa .....	Saitama.....	Part of Musashi 16.
Otsu .....	Shiga .....	Omi 21.
Shidzuoka ...	Shidzuoka ..	Suruga 12, Totomi 11, and Idzu 14.
Matsuya .....	Shimane ....	Idzumo 46, and Iwami 47.
Tochigi .....	Tochigi .....	Shimotske 23.
Tokushima...	Tokushima..	Awa 59, and Awaji 58.
Totori .....	Totori .....	Inaba 44, Hoki 45, and Oki 48.
Toyama .....	Toyama.....	Echii 38.
Wakayama...	Wakayama..	Part of Kii 57.
Yamagata ....	Yamagata ...	Uzen; 33, and part of Ugo 32.
Yamaguchi ...	Yamaguchi..	Suwo 55, and Nagato 56.
Kofu .....	Yamanashi..	Kai 13.
Hakodate ....	Hakodate....	Oshima 75, and parts of Shiribeshi 76, and Ifuri 80.
Sapporo .....	Sapporo.....	Ishikari 77, Takachi 82, Teshiwo 78, and parts of Shiribeshi 76, Ifuri 80, and Kitama 79.
Nemuro .....	Nemuro.....	Nemuro 84, Kushiro 83, part of Kitami 79, and Chishima islands 85.

An Emperor (*Kotei* or *Tenshi*) rules the country (the Emperor ceased to be called *Mikado* after the restoration in 1868), by right of an uninterrupted succession of over 25 centuries, assisted by a *Naikaku* (Cabinet) consisting of a Lord-keeper of the Seals (*Nai Dai-jin*), 15 Court Councillors (*Kiu-chiu-komon-kan*); and 2 Secretaries to the Lord-keeper of the seals (*Nai-Dai-jin Hi-shokan*); and the following Ministers Heads of Department (*Dai-jin*):—

The Ministers of State and Foreign Affairs, of the Imperial Household, of Home Affairs, of Finance, of War, or Marine, of Justice, of Education, of Agriculture and Commerce, of Communications.

As Privy Council (*Sumitsu-In*), of which body the Ministers are *ex officio* members, acts as chief adviser of the Crown.

There is also a Senate (*Sangi-in*) with about 70 senators appointed by the emperor.

These rule the Prefectures each governed by a *Ken-ret*, and the Imperial citief, governed by *Chiji*.

An Imperial Prescript in October 1881 was issued promising the opening of a Parliament in 1890.

Formerly owing to the peculiar system of feudalism of the country the population was divided into 5 classes. As this subject is rather interesting, a synoptic view of these classes is here given:—

1st.—The MIKADO.

2nd.—The SHOGUN (Commander-in-chief).

The Military Class.	{	3rd.—DAIMIO, or BUKE.	The <i>Go-sanke</i> (The three exalted families) with a revenue from 350,000—310,500 koku of rice.
			<i>Kokushiu</i> (Lords of Provinces), 18 in number, with revenues of from 200,000—1,000,000 koku.
			<i>Kamon</i> (Members of the family, i.e., the Tokugawa) 18 in number, with from 10,000—200,000 koku.
			<i>Tozama</i> (Outside Lords, i.e., not of the Tokugawa family) numbering with from 10,000—200,000 koku.
			<i>Fudai</i> (Successful races) about 115, with from 10,000—100,000 koku.
	{	4th.—SAMURAI.	<i>Hatamoto</i> (Banner supporters), with revenues of 500—9,999 koku of rice. There were about 80,000 families, forming principally the functionaries ( <i>Yakuntin</i> ) of the Shogun.
			<i>Gokenin</i> , the common soldiers of the Shogun's army with revenues up to 500 koku of rice.

5th.—HEIMIN, or common people. { *Hiaksho* or farmers.  
                                  *Shokunin* or artisans.  
                                  *Akindo* or commercial class, the keeper of  
                                  the smallest stall being called a merchant.

Besides these 5 classes there were, not worthy of classification, being considered as pariahs :—

The *Eta* (Unclean) leather-dressers and grave-diggers.

The *Hinin* (Not men) paupers.

The *Getsha* (Dancing and singing girls) and *Joro* (Prostitutes).

The *Yamabushi*, a lower order of mendicant monks.

After the abolition of feudalism, in 1669, the population was thus classified :—

The *Tenshi* or *Kotei* (Emperor),

The *Shinno* or Imperial family,

The *Kazoku*, the Nobility of Japan, consisting of the former

Kuge and Daimio, without reference to previous rank,

The *Shizoku* formerly samurai,

The *Heimin*, or commoners.

In 1884 the old Nobility was rehabilitated and distributed in 5 ranks :—

Princes, Marquises, Counts, Viscounts and Barons.

The following is the order of precedence observed at Court :—

1. The Order of the Chrysanthemum.
2. Officers of *shinnin* rank; the Minister President, the President of the Privy Council, Ministers of the Departments of State, Generals, Admirals, the Military Councillor-in-Chief, the Lord Chamberlain, the President of the Senate, the Vice-President of the Privy Council, Privy Councillors, the Military Controller-in-Chief

## HISTORY, Etc.

---

The Japanese race appears to be an amalgamation of different races, the Mongolian predominating. The cave dwellers, according to Prof. Milne may be the true aborigines of Japan. The *Ainu* of whom there are now about 13,000 also seemingly of Mongolian origin, are supposed to be the descendants of the aborigines of the country, and to have been driven towards Yezo, which they now inhabit, by the ancestors of the present Japanese.

The following ethnographical notes are taken from Dr. Baelz': The Japanese belong to the least hirsute, of the human species, a proof that they are not the descendants of the *Ainu*, who are very hirsute.

There are to say principally two types: The Japanese "of quality," of slender built and often with a finely-formed Roman nose; and the "lower type" of thick-set frame, broad and muscular and flat nose. Both have the same complexion, mostly of light yellow color.

The Japanese are a small people, the average height of the adult male being about 5 feet  $\frac{3}{4}$  inch and of the adult female 4 feet 8 inches; that is, the male in Japan is about as tall as the female in Europe.

The weight of the members of the working classes is about 110 lbs., that of the higher classes only 114-123 lbs., while the European adult averages 154 lbs. The weight of the woman of the higher classes averages 100-110 lbs. and that of the lower classes 102 lbs.

The earliest history of Japan is, like that of all peoples, involved in obscurity. According to the old myth a divine pair, *Isanagi* and *Isanami*, appeared one day upon the bridge of heaven, and while conversing on the possibility of the existence of an inferior world, *Isanagi* immersed the end of his lance in the sea beneath. The drops, falling from the withdrawn weapon, became islands, the future Japan. The two divinities begat five children, among whom was *Amaterasu*, the Sun-goddess, who sent from heaven a grandson *Nini-no Mikoto* to rule over the country. His successor was *Jimmu-Tenno*, with whom Japanese history begins, but is untrustworthy up to 500 A. D.

According to Mr. Takei, the Japanese mind is deficient in the qualities of attention and conception; that, though exceptionally strong in verbal memorising, it is weak in the much more important memorising of principles, truths, and ideas; that it has plenty of fancy, but is distinctly lacking in rational imagination, while the spirit of enquiry may be said to be practically non-existent.

### JAPANESE CHRONOLOGY.

JAPANESE history begins. <i>Jimmu Tenno</i> the 1st	
MIKADO .....	B. C. 660
First relations with Korea.....	32
Partial conquest of Korea by the Empress Jingu Kogo...	A. D. 202
Introduction of Letters, Writing and Buddhism .....	550
Kioto made the capital and residence of the Mikado.....	794
Chinese Calendar reckoning introduced.....	602
Wars against the <i>Ainu</i> .....	660-1220
Decadence of the rule of the Mikado commencing about .....	645
Kamatari (founder of the Fujiwara family) regent.....	645- 649
Fujiwara's family's greatest influence .....	645-1167
Office of Kwambaku or Regent established .....	888
Taira's family's influence paramount (Takamochi, the founder) .....	1167-1184
Yoritomo, the first Shogun, makes Kamakura his military capital. Commencement of the dual system of Government .....	1185
Minamoto family rules (Tsunemoto, the founder) .....	1185-1219
The Hojo family (Tokimasa, the founder) holds the governing power .....	1219-1333
Invasion of Mongols repelled by Hojo Tokimune .....	1281
Kamakura destroyed by Nitta Yoshisada.....	1333
The Ashikaga family (Takauji, the founder) rules .....	1335-1574
Mendez Pinto lands at Tanegashima .....	1542
Xavier lands at Kagoshima.....	1549
Nobunaga, the persecutor of the Buddhists, holds the power .....	1574-1582

Hideyoshi ( <i>Taikosama</i> ) holds the power .....	1582-1598
An embassy sent to the Pope in 1583, returns.....	1591
Expedition to Kobe .....	1592
Commencement of the Tokugawa line of Shogun. Iyeyasu makes Yedo his capital .....	1604
Edict against the Christians by Iyeyasu.....	1614
Will Adams, an English pilot, lands at Bingo, prin- cipality of Satsuma April 19th, 1600, dies.....	1620
All foreigners, except Dutch and Chinese banished and the Japanese forbidden to leave the country .....	1624
Massacre of Christians. The Dutch allowed to reside on Deshima .....	1637
Rising of Shimabara. Christians hurled from Papen- berg .....	1677
Cholera introduced into Japan by a Dutch ship .....	1822
Arrival of Commodore Perry in the Bay of Yedo-July 7	1853
Treaty with the United States signed.....March 31	1854
Townsend Harris concludes a treaty of foreign resi- dence and commerce.....August	1858
Yokohama, Nagasaki & Hakodate open to trade July 1	1859
First embassy to the United States .....	1860
The Regent II Kamon no Kami assassinated March 3	1860
Mr. Heusken, the interpreter to the United States Lega- tion, assassinated in the streets of Yedo.....Jan. 14	1861
Attack on the English Legation .....	1861
First Embassy to Europe .....	1862
A party of English attacked near Yokohama, and one (Richardson) killed by the followers of Shimadzu Saburo, father of the Daimio of Satsuma....Sept. 14	1862
£100,000 paid by the Government and £25,000 by Satsuma as indemnity.	
An American steamer fired upon by two men-of-war of the prince of Klushiu and by the shore batteries at Shimonoseki .....	June 1863
Few days after a French and a Dutch corvette like- wise fired upon by the same.	
The U. S. corvette "Wyoming" engages the two men- of-war .....	July 1863
Two French war steamers soon after land and <i>destroy a battery.</i>	



Bombardment of Kagoshima by the English....August	1863
American and English Legations burnt.....	1863
Shimonoseki bombarded by 9 English, 3 French, 4 Dutch and 1 American men-of-war.... September 5 and 6	1864
Japan forced to pay an indemnity ("the Shimonoseki Indemnity") of \$785,000 each to France, Holland and the United States and \$645,000 to England; \$3,000,000 in all, which is afterwards reduced to one half.	
Maj. Baldwin and Lieut. Bird murdered at Kama- kura .....	November 21 1864
Attack on the Guard of Sir H. Parkes while going to an audience with the Mikado.....	March 23 1866
Mutsuhito, at 16 years of age, succeeds his father as 121st (or 123rd) Mikado.....	February 8 1867
Hioo, Osaka and Yedo opened .....	January 1 1868
The Mikado restored to full power.....	January 3 1868
An officer and 10 French sailors murdered at Sakai, near Osaka, by a detachment of Tosa troops; \$150,000 paid as indemnity and 18 men condemned to death by <i>haru-kiri</i> . 9 of these reprieved after 11 had died .....	March 8 1868
Battle of Fushimi .....	January 23 1868
Battle of Ueno.....	July 4 1868
1st year of <i>Meiji</i> (Enlightened Rule).....	November 6 1868
The Mikado removes to Yedo, which changes its name to Tokio and is made the capital of the Empire.....	November 28 1868
Hakodate taken; war ended.....	June 8 1869
Abolition of the feudal system; the daimio called to private life, and retired on pensions of one-tenth of their former revenues .....	July 5 1869
First appearance of newspapers .....	1870
Embassy representing the National Government make the circuit of the world .....	1871-1872
First railway in Japan opened .....	October 12
Attempted assassination of Iwakura .....	January
Adoption of the Gregorian Calendar .....	
Insurrection at Saga, and its suppression by Okubo	
War against Formosa .....	

Exchange of Saghalien for Kurile (Chishima) islands ..	1875
Revocation of the edicts against Christianity .....	1876
Treaty between Japan and Korea.....February 27	1876
Commencement of the southern rebellion at Kumamoto.....	October 24 1876
End of the southern rebellion and death of Saigo Takamori (the leader) .....	September 24 1877
Okubo assassinated .....	May 14 1878
National exhibition in Tokio opened .....	March 11 1891
" " " " closed .....	June 30 1891
Rescript promising the opening of a Parliament in 1890 .....	October 14 1891
Outrage on the Japanese Legation in Korea July 23 .....	1892
Friendly settlement of Korean trouble.....	August 30 1892
The United States return the "Shimonoseki Indemnity".....	1893
Rehabilitation of the Old Nobility.....	July 9 1894
Official Priesthood abolished.....	August 11 1894
The Japanese troops in the capital of Korea attacked by Chinese and Koreans .....	October 1894
Riot in Nagasaki between Chinese sailors and police .....	August 15 1896
Eruption of Bandal-san, in which 500 people perished and 27,000 acres of land were destroyed .....	July 15 1898
Riot in Shanghai between Japanese sailors and police .....	July 27 1898

### RELIGIONS, FESTIVALS, &c.

The two principal religions in Japan are Buddhism and Shintoism (Way of the Gods). The former has more adherents, and is divided into many sects; the latter is the original religion, in which nothing is found indicative of a belief in a future state, or of the existence of the soul. Another remarkable feature of Shintoism is the divine honors paid to the spirits of famous princes, heroes and scholars. With the appearance of Buddhism in Japan many of the deities of the latter were introduced into Shinto worship; while

Buddhism itself took root and spread itself by adopting in its pantheon the deities of the indigenous religion. In consequence the number of pure Shintoist or pure Buddhist is extremely small, even at the present day, notwithstanding the attempt of the Mikado's Government to restore the form of Shinto worship to its former purity.

The official priesthood (*Kiyo-do-shoku*) was abolished in 1884, but superintendents of various sects of Shintoist and Buddhist, are appointed by the government, or elected subject to its approval.

The names of Buddhist temples (*Tera*) always end in *ji*, as *Zojoji* at Shiba, Tokio, and those of Shinto temples (*Miya*) end in *gu*, as *To Sho Gu* in Nikko. The priests of the former are called *Bozu*, and are recognized by their shaven heads, while those of latter are known as *Kannushi*. A Shinto temple, generally built on elevated ground and surrounded by groves of trees, contains no idols; but looking-glasses representing the feminine deity, paper-lanterns and *gohai* (strips of white paper) taking the places of offerings of cloth, are found in their stead. Occasionally a sword is seen, representing the male deity. Before the temple there is always a gate-way, called *torii* (bird-rest), through which the temple-courts (*yashiro*) are entered. A good example of a Shinto temple is the *Shokonsha* at Kudan in Tokio.

*Hotoke* is the general name of the divinities worshipped by the Buddhists; and the divinities of the Shinto religion, of whom there are some 14,000, are called *Kami*.

The principal Shinto gods are 7 (*shchifukujin*):

Daikoku	the god of Wealth,
Ebis	" of Food,
Hotei	" of Children (Happiness),
Fukurokujin	" of Wisdom,
Jirojin	" of Longevity,
Bishamon	" of Strength,
Benten	the goddess of Beauty.

Christianity has made some progress, as there is no lack of missionaries, but one of the reasons why Buddhism and Shintoism will for a long time to come be the favorite creeds of the lower classes is because that every temple is made a sort of popular play-ground. In the temple garden there are always booths selling refreshments of various kinds, and comic masques and theatrical performances, conceived in the broadest, and often not a little coarse, humor. There the boys can fly their kites, play ball, or indulge in boisterous games secure from interference. The steps leading up to the temple porch form convenient seats for nursery-maids and tired pedestrians. Even the porch itself is public ground, and the children run up and down it as if anything of a sacred association was farthest from their minds. There is no room for veneration, no sense of sublimity, no feeling of the holiness of one's surroundings. In point of fact, there is very little of the sense of the sublime in Japanese nature: certainly no trace of it in their literature. This people has—at least in so far as the lower classes are concerned—to be amused to be attracted, to have their sentiments aroused to be interested.

Religious festivals (*matsuri*) take place at frequent intervals. Some are in honor of Gongsensama (*Iyeyasu*), the founder of the Tokugawa dynasty of *Shogun*, others in honor of Inarisama the fox god, while many others, too numerous to mention, perpetuate the memory of princes, heroes and celebrated scholars. It has been stated that "Roughly speaking, the peasantry are rather Shintoist than Buddhist, the *samurai* and town people, rather Buddhist than Shintoist, in their faith; while the literates are mostly indifferentists."

During a festival the people decorate their doors with the favourite evergreens the bamboo, and *matsu* (pine), and visit the temple dedicated to the god or hero whose memory they are honoring. The bamboo indicates long life; the *me-matsu* the feminine and the *o-matsu* the masculine principle, thus together symbolising a happy marriage. Before commencing devotional exercises, they wash their hands in a stone cistern on the outside of the edifice. A rope is then pulled, which rattles a gong, to arouse the attention of the *ods* invoked. After throwing an offering of about  $\frac{1}{4}$  of a

sen into a large box, reserved for that purpose, the worshipper, standing erect, claps his hands, then rubs them together, and muttering some inaudible words, gradually bends his head, in profound reverence, until it comes into contact with his hands. The devotion scarcely lasts a minute.

As religious festivals form a large part of the attractions of Japan, it may not be out of place to give here a list of the most important. The names of places at which they are held, refer to Tokio only, except when otherwise specified, but the dates stand good for any part of the country. Lists are also given of Popular, National and Legal Holidays.

### RELIGIOUS FESTIVALS (MATSURI).

Jan.	1 and 16	<i>Shinmet.</i> * The God of Happiness...Shiba.
"	5 "	15 <i>Suitengu.</i> * The Water God .....Hamacho.
"	8 "	12 <i>Yakushi.</i> * The God of Medicine ....Arai (Suburbs).
"	10 "	<i>Kompira.</i> * An Ancient <i>Kuge</i> (Noble), deified .....Tora no Mon.
"	14 "	24 <i>Jizosama.</i> * The God of Mercy .....Nihombashi.
"	16 "	<i>Emmasama.</i> The Lord of Hell .....Shinjiku.
"	17 "	18 <i>Kwannonsama.</i> * The God who hears Prayers .....Asaksa.
"	21	<i>Daishisama.</i> * The Inventor of the <i>Kanu</i> characters .....Kawasaki.
"	24	<i>Atagosama.</i> The Fire God.....Atagoyama.
"	25	<i>Tenjin'sama.</i> The God of Writing.. { Yushima and Karne Ido.
April 8		<i>Oshakasama.</i> Birthday of Buddha..All Temples.
" 18		<i>Ritoshisama.</i> (Sanja Gongen).....Asaksa.
May 15		<i>Datjingu.</i> Sun Goddess ..... { Noge in Yoko- hama.
" 31 to 2 Jun.		<i>Kumano Jinja.</i> Bear Field God, { From Igura to held once every 3 years ..... { Akabane.
June 3		<i>Kuma no Jinja</i> ..... { Igura and Awoyama.
" 3 and 14		<i>Suga no Jinja</i> .....Shinagawa.
" 16		<i>Emmasama.</i> See January 16th.

\* Those marked with an asterisk are held on the same day of every month.

Aug. 7 to 15	<i>Suga no Jinja</i> .....	Nakabashi.
" 9 "	15 <i>Nakabashi no Tenno</i> .....	Nihombashi.
" 15 "	16 <i>Hachiman</i> . The God of War .....	Ichigaya.
" 15 "	16 <i>Sannosama</i> . A deified <i>Kuge</i> .....	Kojimachi.
" 18 "	20 <i>Nakabashi no Tenno</i> .....	Fukagawa.
Sept. 13	<i>Miojinsama</i> , held once every 2 years ..	Kanda.
Oct. 15	<i>Miojinsama</i> .....	Kanda.
" 25	<i>Tenjinsama</i> . God of Writing .....	Kameldo.
Nov. 24	<i>Rio Daishisama</i> .....	Ueno.
" 28	<i>O Komairisama (Shin-ran Sho-nin)</i> .....	Asaksa.
December	<i>Torinomachi</i> .....	Asaksa.

### NATIONAL AND LEGAL HOLIDAYS.

- Jan. 1 *Shihohai*. On this day the Emperor makes his first prayer to heaven and all his ancestors, for a peaceful reign.
- " 3 *Genjisai*. The Emperor makes offerings to heaven and all his imperial ancestors.
- " 5 *Shin-nen-en-kwai*. On this day all government officers make official calls.
- " 17 *Gongensama*. The founder of the Shogunate. Festival held at Ueno and Shiba on the 17th of every month. Not a legal holiday.
- " 30 *Komei-Tenno-sai*. Anniversary of the death of *Komei Tenno*, father of the present Emperor.
- Feb. 11 *Kigen Setsu*. Anniversary of the accession of *Jimmu Tenno* (the first Mikado) to the throne.
- Mar. 21 *Shunki-korei-sai*. Spring Festival of the Imperial Ancestors.
- April 3 *Jimmu-Tenno-sai*. Anniversary of the death of *Jimmu Tenno*.
- " 17 *Toshogu*. Iyeyasu the first Shogun of the Tokugawa family. Held also on June 1st at Ueno and Shiba. Not a legal holiday.
- May 14, 15, 16 *Shokon-sai*. In memory of those who fell in the civil war of 1868; held at the Shokonsha.
- Sept. 23 *Shiki-korei-sai*. Autumn festival of emperors, in Yokohama celebrated at the temple of *Tenshoko Daijin* on Iseyama.

- Oct. 17 *Shinsho-sai*. Harvest festival. The Emperor offers the first crop of the year to the divine ancestor, *Tenshoko Daijin*.
- Nov. 3 *Tenchosetsu*. The present Emperor's birthday.
- " 23 *Niname-sai*. Early rice is offered to the Gods.
- Cec. 25 Holiday only observed by the Custom House Department, for the accommodation of foreign employees.
- " 31 Observed as a day preparatory to new year's day.

---

**POPULAR FESTIVALS.**

---

- Jan. 1, 2 and 3 *Sanga-nichi*. New year's holidays.
- " 15 *Little New Year's* day.
- Mar. 3 *Oshinasama*. Girl's festival, or dolls' festival.
- " 21 Spring festival.
- May 5 *Osekku*. Boys' festival, or festival of flags.
- " 6 *Shokonsha* races in Tokio.
- June 28 Opening of the Sumidagawa in Tokio.
- July 7 *Tanabata no Sekku*. Festival of stars.
- " 13, 14 and 15 *Bon Matsuri*. Feast in honor of the dead.
- Sept. 9 *Choyo*. Farmers' festival.
- Aug. 1 Autumn festival.
- " 15 } Full Moon festival.
- Sept. 13 }
- " 9 *Kiku no Sekku*. Festival of Chrysanthemums.
- Nov. 20 *Ebisuko* or *Ebis*. God of Wealth. Festival held by merchants.

One curious custom in vogue is the exhibition of a paper fish (*nobori*) on every house where a boy has been born to the family during the year. This showing is made during the month of May, and on the 5th of that month there is a high festival held; the relatives and friends of the family making it the occasion of presenting gifts and toys suitable for boys, as well as giving clothing. All sorts of child's gear is to be seen on exhibition at this time, and no boy is neglected. The boy is the pride of the household, the parents testifying their joy in feasting all comers who honor them by their remembrances. The girls are accorded a separate festival time, this being the 3rd of March. Then

instead of the fish floating as a symbol, the doll is to be seen in abundance for sale in the shops, and all toys known to the girl world are lavishly displayed. There is very much of pride exhibited on both of these child festivals, as the gifts presented are ostentatiously displayed by the parents for the admiration of their friends. Diminutive suits of armor, tiny swords and bows and arrows, toy-horses with full suits of trappings, in fact, every imaginable thing that goes into the make-up of the Japanese warrior of the olden time, is on parade on the 5th of May; while the 3rd of March brings forth all that is representative of the life and fancies of the woman. There are many who are not content to await the full advent of the time for the display of the fish emblem, so that during the latter part of April it is no uncommon thing to see an immense paper fish, often more, so constructed that it is filled by the breeze, floating from a bamboo-pole, heralding the glory that has its lodgment in the house from which it is exhibited.

---

As the time of blooming of the FAVORITE FLOWERS of Japan gives occasion to large numbers of pic-nic parties for the purpose of visiting the different places in which these flowers are most numerous, we append here a list of their time of blooming.

#### TIME OF BLOOMING OF THE FAVORITE FLOWERS OF JAPAN.

---

<i>Tsubaki</i> ,...	Common camellia...	January; Kameldo, Mukojima.
<i>Mme</i> ,.....	Plum-blossoms .....	February; " "
<i>Momo</i> ,.....	Peach-blossoms .....	March.
<i>Sakura</i> ,...	Cherry-blossoms ...	April; Ueno, Mukojima.
<i>Fuji</i> ,.....	Wistaria Chinensis }	May; Mukojima.
<i>Tsutsuji</i> , ..	Azalea.....	
<i>Ayame</i> ,...	Iris.....	June; Horikiri, Meguro, Azabu.
<i>Shobu</i> ,.....	Calamus .....	
<i>Botan</i> ,.....	Tree Peony .....	July; Ueno and Castle Moats.
<i>Renge</i> ,.....	Lotus Flower .....	
<i>Fuyo</i> ,.....	Hibiscus Mutabilis..	August.
<i>Susuki</i> , ....	<i>Eulalia Japonica</i> ....	September.



<i>Kiku</i> , .....	Chrysanthemum ..	} October; Azabu, Asaksa.
<i>Momiji</i> , ....	Maples .....	
<i>Sasankwa</i> , ..	Camellia Sasanqua ..	November.
<i>Cha</i> , .....	Tea Chinensis .....	December.

[guro.

### ARCHITECTURE, CUSTOMS, &c.

Strangers are struck by the neatness and order which prevail in Japanese houses, and by the extreme simplicity of the furniture, and except that the workmanship of that used by the better class is superior to the cotter's, there is little difference in the appearance or material used by all classes.

The palace of the prince, and the cottage of the peasant are alike made of pine, and with few exceptions roofed with thatch; tiles are occasionally made use of, and also thin shavings of pine or cedar, not unlike shingles in America—but by far the greater proportion of all buildings are thatched, and the weight and thickness of some of the temple roofs, as well as the neatness of finish are particularly striking. The floors are covered with large straw mats, 6 feet in length by 3 in breadth, and 1½ inch in thickness. The doors to the rooms are formed of sliding screens of wooden framework covered with paper. The ceilings are of thin boards, with slender cross-beams laid over them at intervals. The front of the dwelling is generally left entirely open during the day, and during the night is closed by a kind of wooden grille of slender bars. Few dwellings are erected of more than one story.

Almost every house of any pretension has its small artificial garden; and little corners and small spare bits of ground are carefully ornamented. In all their gardens there is a great similarity of ornament; miniature lakes of more or less capacity, well trimmed lawns of smooth green turf—varieties of quaintly trimmed shrubs, and trees tortured into queer shapes, imitating junks under full sail, candelabra, tortoises, cranes and other objects, abound. The graceful bamboo, the more stately forest trees, shrubs with variegated leaves, alternate with clusters of azaleas, and bright flowers in profusion. Pretty little tea-houses

bridges spanning artificial ponds where gold-fish are kept, platforms also projecting into these little lakes, where anglers may amuse themselves; and trellis work arbours with vines and creepers trained over them, are not wanting in these quiet retreats.

The castles (almost all now crumbling to ruin) of the daimio generally at a distance from cities and villages were composed usually of a great quadrilateral enceint of high and thick crenelated walls, surrounded by a ditch and flanked at the angles, or surmounted from distance to distance on all their length, by small towers with highly curved roofs. Inside the walls were the gardens, the park and the residences of the daimio and his family and attendants. Sometimes an isolated tower, of the same form as the rest, elevated in the middle of the domain, surpassing of two or three floors the level of the encircling wall. Each floor was surrounded, like a pagoda, by a roof, the diminution in size from the one below to the one above being very rapid, so that the whole pile was somewhat pyramidal in shape; but the gabled roofs and overhanging rafters at each floor produce an eminently graceful effect. A spreading tent-like roof crowned the whole, with the harmonious curves and sweeps of the eaves and ridges that one sees in the temples of the land. One of the few castles kept in good preservation and the largest is that of Nagoya.

Fires are of frequent occurrence in Japan, especially in winter, and owing to the inflammable materials of which houses are built, hundreds, and sometimes thousands are consumed in a few hours. Towns are divided into districts. In each is an alarm bell called *hansho*. These are fixed on the tops of perpendicular immovable ladders. On the first discovery of a conflagration, a policeman immediately ascends the ladder, and strikes the outside of the bell with a wooden mallet. The exact quarter in which the fire is raging is notified by the mode of ringing. As soon as the alarm is given, which is repeated by other *hansho* far and near, *hikeshi* (firemen) hasten from all directions, intent on being the first upon the scene, to receive the reward to which they are then entitled. Each company is distinguished by an ensign, or *matoi*, carried and planted in a conspicuous position on arrival

at the fire and is held there frequently until scorched by the advancing flames; this being looked upon as evidence of having done good service. The officer in command carries a metal baton which is often used freely on the heads of offending coolies. The firemen are dressed in ordinary clothes, but with characters on their backs, to distinguish them from others; and are armed with firehooks. Pulling one or two hand-engines between them, they rush along yelling frightfully, possibly to cheer each other to renewed exertion. The engines are of simple and primitive construction. They have no service pipe, and the water is supplied by buckets, the contents of which are poured into the square box enclosing the pump. The hose is merely a few lengths of hollow wooden piping; and the quantity of water thrown is little greater than that of a good sized squirt. In fact, the means for extinguishing fires are singularly imperfect. Fire insurance is unknown in Japan; and no sooner is a street, or sometimes a whole quarter of a town or village destroyed by a fire, than the burnt out inhabitants, with an elasticity of temperament which is admirable to contemplate, quietly, rapidly and good humoredly set about rebuilding their houses, almost before the embers of their late homes are cool.

The dress of the Japanese, both for man and woman, is light and comfortable. In its main feature it is much alike in cut as well as in color in all classes and throughout the whole empire. The dress is a succession of loose wrappers open at the chest and allowing a portion of the bosom to be seen. The wrappers are confined at the waist by a band, tied in a bow at the back. This girdle (*obi*) worn by the women is very broad and forms their principal ornament. The process of dressing the hair is a long and troublesome one, and no woman can go through it without assistance: consequently the humblest are obliged to have the aid of a threewoman. The hair often remains untouched for several days; and as Japanese use a wooden pillow fitting the hollow of the neck, and lie on their sides when sleeping, it is seldom disarranged at night. The mode of dressing the hair is by no means unbecoming. Hair-pins, not unlike tuning forks in shape, made of various metals, or even of horn or wood are used, and a pad of paper supplies the place of a chignon, &c.

occasionally with crapes of bright colors, or carefully concealed by the natural hair combed over it.

There is no country where the female conveys a more pleasing impression both in appearance and manners but for a repulsive custom happily gradually disappearing. Women after marriage stain their teeth black, and shave or pluck out their eyebrows. To this, the excessive use of cosmetics on their faces, and necks, especially when very young, and the immoderate frequency of warm baths are in great measure ascribed the premature look of old age remarked among woman, who at twenty-five look at least ten years older.

It has been remarked that girls in Japan are either young and blooming or else have the appearance of extreme age.

*Musume* is the Japanese word for a female from birth to marriage,—equivalent to our word 'girl.' The condition of a *musume*, presuming her to be of respectable parents who are not in straitened circumstances, is by no means a hard one. She is taught to read and write; as well as to play the *samisen* (*banjo*) and sing, if her taste lies in that direction. And as the houses of the commonalty are always more or less open, and they may be said to live in public, a freedom and openness is engendered, that seems to set every scandalous thought at defiance. When the time comes for her marriage, her parents through marriage agents (*nokodo*) make the needful arrangements in her behalf, with the parents of the swain who desires or is willing to take her as a wife; and a favourable day having been named by the priests or diviners, the happy couple are united with no further ceremony, than the acceptance of each other in a general assemblage of their friends, who make them such presents as they can afford, and then feast and drink sake to their heart's content.

Both sexes are very partial to bathing, and consequently public baths are numerous. In large towns they may be counted by hundreds. Until lately, men and women, boys and girls, bathed together indiscriminately. But now, in Tokio and other large towns, a railing divides the males from the females. This is only sufficient to prevent the mixing of the sexes, but not to screen them from being seen by each other. The hot water is contained in oblong wooden vats, 8 to 10

feet in length, 3 or 4 feet wide and  $3\frac{1}{4}$  feet deep. These are heated from behind, by burning wood in large brass cylinders, the closed end of which communicates with the water. There are two of these vats in every bath-house, one being used by men, and the other by women. The water has a temperature between  $100^{\circ}$  and  $113^{\circ}$  Far. The women do not enter the bath at once, after disrobing; but throwing a few pailfuls of hot water over the body, squat on a low square flooring, and scrub themselves well with bran, contained in a little cotton bag. This being done, they again throw hot water over themselves, and enter the bath. This is performed twice or thrice. The operations of the male bathers are of shorter duration. The greatest objection to this mode of bathing is, that sometimes as many as 300 wash in the same water. The latter is only changed once daily.

In houses of the better class there is a room having a wooden bath tub with its stove to heat the water. When the bath is ready, the whole family utilise it successively; first the father, after the mother, then the children and then the rest including the servants.

Very often after bathing, and almost always after toilsome work, the Japanese resort to "shampooing" (*momu*), which is a system (by us called "massage") they have of kneading the muscles with their fingers and knuckles, and the effect produced on a tired frame is most soothing. Shampoo men and women are often blind, and the former generally have their heads (like *bodzu*) completely shaved. The poor creatures walk about the streets generally after dusk, whistling plaintively on pipes made of bamboo, and picking their way slowly and carefully along with the aid of bamboo poles, until called to exercise their profession.

Rice is the staple food of Japan and is eaten at every meal by rich or poor, taking the place of our bread. It is of particularly fine quality and at meals is brought in small bright looking tubs, kept for this exclusive purpose and scrupulously clean; it is then helped to each individual in small quantities and steaming hot.

The humblest meal is served with nicety, and with the rice, various tasty condiments, such as pickles, salted fish and numerous other dainty little appetisers are eaten. To moisten

the meal, tea without sugar is taken. A *hibachi*, or charcoal basin, generally occupies the central position, round which the meal is enjoyed, and on the fire of which the tea-pot is always kept easily boiling.

Till lately religion, prejudice, and, in large measure perhaps hereditary tastes, opposed the eating of flesh, and even eggs and milk; millet replaces rice to some extent as food for the aged and poor. Fish, vegetables, esculent roots, and fruits are used as supplementary articles of food. The poverty of rice in nitrogenous elements is made up partially by pickled vegetables, sauces, and fish. Almost everything caught in the sea is used as food, but animal oils and fats are scarcely, if at all, employed.

Another of the principal articles of diet is a large kind of raddish, called *daikon*. It grows to an extraordinary length, being often seen fully a yard long. A species of seaweed is largely utilized also, and a brown bean is made into a substance known as *miso*, and also is the base of a *soy*, in which most of their food is cooked. *Miso* and *soy* are staples in all the economy of living in the country. In fact, the *soy* of Japan is the base of all the East Indian sauces so much used by the epicures of the Western world.

The Japanese are temperate. Water is largely replaced by weak tea, which is the national beverage. *Sake* brewed from rice is the national stimulant. It is of the strength and general appearance of a light sherry, is usually drunk warm from small cups, and the excitement produced by it in the foreigner is evanescent, in the Japanese the effect seems greater.

The fiery distilled spirit from rice is not in common use. The drunken Japanese is merry or stupid rather than quarrelsome or destructive. There is no reason to believe that the use of stimulants is exercising any deleterious influence on the Japanese race.

*Sake* and rice heated together, making a sort of *sake* and rice gruel called *Nigori sake*, is hawked about on all the roads. It is sold in quantities of about two gills, or a little more perhaps, for a cent and a half. The coolies seem to relish it very much, and no doubt it has very strengthening qualities, as it is so much used by them, and they do not put their funds  
*into tribes* that have no value as renovators of their tired

system. Another drink is called *amazake* (sweet sake). It is made by fermenting rice with a little yeast, until a part becomes changed into sugar. The process is then discontinued, and the substance boiled in large iron kettles, from which it is served warm to customers. It is not, as its name would imply, of a spirituous nature, as it contains no alcohol.

There is no lack of amusements in Japan. Irrespective of the many places to be seen and admired, the traveller may visit one of the theatres, (*shibat*) and see some native acting; or he may go and witness the fencing matches (*kenjitsu*). The wrestlers (*sumo*), acrobats (*karuwazashi*) and some clever tricks performed with large tops, etc., will not fail to interest him; or, as a last resource, he may call an unlimited number of singing and posturing girls (*getsha*) to entertain him and his friends during their repast.

One of the first things that strikes one as curious in a Japanese theatre is the shape of the stage, which projects on either side at right angles with the main stage about half way into the auditorium. These tongues are each about six feet wide and are used by the actors as a part of the main stage, that is to say, they walk along them, and carry on their conversation just as they would if they were standing before the footlights. Almost the whole stage, the two "tongues" just mentioned excepted, rests on rollers, and, like the turn-table of a railway, is turned around, actors and all, when a change of scene is wanted, until the rear becomes the front. The working behind the scenes is very simple; everything is done by hand, and there is not much in the accessories of a spectacular play, but more is made up for what is wanting in gorgeous effect, by the wonderfully realistic way in which they fill in the minor details that add so very much to the proper conduct of a piece. Thus if a man is run through with a sword the weapon is withdrawn, not bright and unblemished as it was before it was supposed to have pierced his body, but actually dripping with a imitation of blood. And in countless other kind, nature is followed so closely that real startled by the life-like way in which the principal actors are escorted by one or two

bearing a long stick at one end of which is stuck a lighted candle. The spectators have only to follow the combined movements of the two lights to know at the right moment what they have to admire; if the expression of the face of the actor, or his attitude, or his motions, or sometimes also certain details of his costume or head dress.

The pit is divided into a number of square portions, each fenced off from those that surround it, looking something like a great chess board; each section seats four people comfortably, and along the tops of the divisions, stretching in every direction, are narrow planks, along which vendors of fruits, candies, etc., walk and sell their wares.

The gallery, which is the part of the house made use of by the better class, is divided into "private boxes," though they are only separated by planks four inches high, and are no more isolated than the seats below.

During the performance every one smokes, eats and drinks; criticisms are very audibly expressed, conversation and chaff are very general; people come in and go out when they like, and if the weather be hot, superfluous raiment is laid aside. On the stage the same nonchalance is apparent. If an actor be not word-perfect the prompter follows him about with a book without the slightest attempt at disguise; a stage carpenter, wanting a light for his pipe, does not hesitate to crawl in front of the actors, and take one from the stage-candles; men who are killed during the play are allowed to make their exits behind a piece of black cloth, boldly brought and held up by a boy; and no hitch or accident ever justifies the drawing across of the curtain. If the actor perspires a man will come out with a cloth and wipe the perspiration while the actor is speaking. Applause takes the form of wild shrieks, most frequently the name of the actor; dissent and disapprobation are invariably expressed by loud and long-continued chaffing and hooting. *Tutcho* stands for our "bravo," "bene."

Though not exactly connected with the theatre the *geisha*, together with their dances, and the native wrestlers, may be classed under almost the same head. *Geisha*, or dancing and singing girls, are an order of society in themselves. In point of respectability they occupy a middle position among the three



lower professional classes, which serve the purpose of pleasure, viz: *Yaksha* (actors), *Geisha* and *Joro* (prostitutes). They are generally pretty, and always pay the strictest attention to their dress, and lavish money extravagantly on silks and crapes. The Japanese dances all consist of posturing, and to the untrained eye all would look exactly alike, if it were not that in some fans are used, in others veils.

Their dances, with the exception of one called the *Chon Nuke* or *Jon Kina* (said to have been taught the Japanese by the old Dutch settlers) are all strictly proper and such as the most modest maiden could watch without a blush. The last named dance, however, is as indecent as the others are moral and consists of a chorographic defiance, where each false step calls, as a forfeit, for the loss of a piece of clothing, so that at the end every one remains in the costume of Adam and Eve. This performance, however, is now prohibited by law. The *No* dance, is one of the old traditions of Japan and can now only very seldom be seen. When foreigners wish to see the native dances they go to some tea-house or other, and after informing the landlady of their desire, squat on the mats and wait the coming of the *getsha*. The band (all women) is generally the first to put in an appearance, and its members sit down in a corner and tune their instruments, generally drums shaped like hour glasses, *samisen* or three-stringed banjo, which they play with an ivory stick. Then the *getshas* arrive and begin their posturing, accompanied by the voices and instruments of the bands, while the tea-house girls bring in sweets, fruit and *sake* for the benefit of the party that have come to witness the dance. It is etiquette to offer the *getsha* some *sake* after having touched the cup with one's lips, and they in turn return the compliment. If a man were to refuse to drink the *sake* thus offered by a friend it would be considered an insult.

The wrestlers (*sumo*) are a sight well worth seeing. In<sup>r</sup> being trained down until nothing is left but bone and<sup>d</sup> are fat and flabby with overhanging paunches, and<sup>d</sup> contest they are naked with the exception of a loin<sup>d</sup> arena is a small hillock about 20 feet in diameter<sup>d</sup> built of sand, sawdust and sods, surrounded by a wa<sup>d</sup>

When the wrestlers enter the ring they squat upon their haunches and await the coming of the umpire. When that functionary puts in an appearance, dressed in the height of Japanese fashion, the wrestlers throw their bodies forward, rest upon their fingers and toes, and eye each other until the signal for combat is given; then they tackle one another just as the wrestlers do in the Greco-Roman matches, observing "the 48 legal grips or positions." To win, however, a throw is not necessary, but one of the contestants must be pushed outside the limits of the ring, when the umpire drops his fan and declares the victor. Then he who has won must fight others until he is conquered himself or comes out at the end the champion of the day. These matches are usually held in the open air, and the space set apart for the wrestlers and the audience is barred off from the unpaying public by mats fastened on to bamboo poles.

Fencing is a favorite exercise among all classes, even at the present day, and is practised to give proficiency in the use of the two-handed sword. Previous to commencing, the performers invariably salute each other with true Japanese ceremony; such as—"Will you do me the favour to teach me the art of fencing?" "How can I, when I am about to have the pleasure of profiting by your superior knowledge?" At the same time they bow with their heads to the ground. After engaging and battering each other with untiring energy, the same ceremony and politeness are repeated, and mutual thanks expressed. Each pass is accompanied by theatrical attitudes, and expressive gestures; each blow provokes from both sides passionate exclamations. In fencing, the head is protected by a strong mask with iron bars over the face, and thick quilted leather curtains down the neck round the ears; the body also, has a cuirass of bamboo and leather, and the hips a sort of kilt of the same material. Notwithstanding all this armour, severe blows, unless warded, inflict considerable pain, and occasion a loss of temper which sometimes results in fierce hand to hand grappling; in which case, the one who first tears the mask from his adversary, is deemed the victor.

There is also a kind of fencing for Japanese ladies. Their weapon is a lance with a bent head, somewhat similar to a scythe.

They carry it with the point toward the ground and handle it according to rules in a series of attitudes, passes and cadenced motions, which could furnish charming motives for a ballet.

A custom, which has become a thing of the past, but which shows the sense of honor which animated the military classes of the empire till very recent times must be noticed :

When a *Daimio*, for some offence committed, was condemned to die, he had the privilege of disemboweling himself, blotting out thereby any stain which the crime might have cast on him, and saving not only the family honor, but very often their possessions, if the sentence included confiscation. This disemboweling, called *hara-kiri* or *seppuku*, was voluntary in the case of a *samurai*, but often also with the *daimio*, and was selfinflicted for various reasons, such as, defeat in battle, disappointment in love, insults received, or to cast odium and call for vengeance on an enemy, etc., etc. When the *hara-kiri* was judicial certain rules had to be observed which were considered essential, and with the details of which everyone of noble blood was required to be familiar. There were though some variations in these formalities caused, either by difference in the social position of the condemned, or by local tradition, or by change in the fashion. As a rule the following were the principal ceremonies: a place was prepared either in a garden or room by placing in a suitable position over a couple of mats a red or white cloth. Round this, officers, witness and often relatives would seat themselves. The prisoner (in the peculiar dress of ceremony, consisting of an over-all having the cloth on the shoulders strongly starched so as to form a pair of fins) accompanied by one or more *haishaku* (seconds), would then enter the prepared room and seat himself on the cloth. When seated, one of the attending officers, after having read the sentence would hand him on a stand the *wakizashi* (a dirk 9½ inches long) which the prisoner would reverentially take, and place before his knees. He would then throw back from the shoulder the ceremonial dress, take up the dirk and stab himself below the waist on the left side, drawing the dirk across his body to the right. At this moment the principal *haishaku*, generally a relation or intimate friend, who in the meanwhile had been standing behind uplifted sword would strike off his head.

The *hara-kiri* when voluntary, would naturally be committed privately, but then documents (*hoki-o-ki*) would be left behind, giving the reasons for such action. In this case, after cutting himself from left to right, the suicide would plunge the dirk into his own throat.

The prostitute class, is very numerous all over the country. The place where they live, in licensed houses in Tokio, is called *Yoshiwara* (Rush-field). In the evening, the streets of the more celebrated of these houses are brilliantly illuminated with paper lanterns of different colors. A frame, containing photograph portraits of the most renowned inmates, hangs before the entrance; while on white square silk lanterns are very creditable paintings of these unfortunates most noted for their beauty. The windows are filled with these women, who sit dressed in the most gaudy colors, quietly smoking their pipes, and perfectly indifferent to the crowds of people who stare at them.

The courtly demeanor of the people is a matter of remark with all who visit Japan, and so universal is the studied politeness of all classes that the casual observer would conclude that it was innate and born of the nature of the people, and probably the quality has become somewhat of a national characteristic, having been held in such high esteem and so universally taught for so many centuries, at least it seems to be as natural for them to be polite and formal as it is for them to breathe. Their religion teaches the fundamental tenets of true politeness, in that it inculcates the reverence to parents as one of the highest virtues. The family circle fosters the germs of the great national trait of ceremonious politeness. Deference to age is universal with the young. The respect paid to parents does not cease when the children are mature men and women. It is considered a privilege as well as an evidence of filial duty to study the wants and wishes of the parents even before the necessities of the progeny of those who have households of their own.











A. FARSARI.

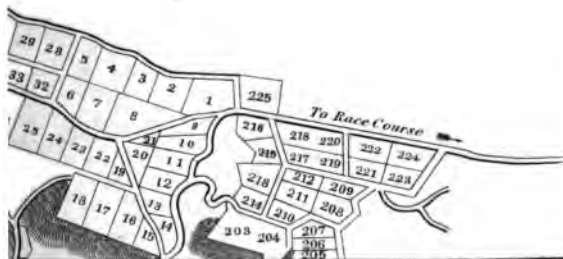


# THE BLUFF OF YOKOHAMA.



LE RANGE

N.





## ROUTE I.

TRIP I (1 DAY).



### YOKOHAMA.

Yokohama (Cross Strand), one of the open and most frequented ports of Japan, is situated in Lat.  $35^{\circ} 26'$  N., Long.  $139^{\circ} 49'$  E. from Greenwich. In the beginning of 1859 it was an insignificant fishing village, in the midst of a marsh on the opposite side of the bay to Kanagawa, which town was originally the one named by treaty to be opened to foreign trade on the 1st July, 1859.

Whether the Japanese conceived that by placing foreigners in a comparatively isolated position, they could exercise a greater restriction on intercourse, or whether they saw that the position of Yokohama was better adapted for landing and shipping purposes, is now of little consequence; but they voluntarily went to great expense in constructing a causeway connecting Yokohama with the Tokaido, and in building piers and landing places; they moved as if by magic, a considerable number of people and houses, and erected sundry small godown, etc., in anticipation of the arrival of foreign merchants; and although the foreign consuls were at first domiciled at Kanagawa, and ministers demurred at what seemed to be an evasion of the letter of the treaty, still Yokohama, from the fact of its greater convenience as a shipping place, grew and increased daily.

At the end of the third year from the opening of the port the foreign community numbered 126; since that time, however, it has increased considerably. The number of foreigners,

resident in Yokohama, in 1888, was 3,837, including the following nationalities:—

NATIONALITY.	NUMBER OF RESIDENCES.	POPULATION.			
		ADULTS.		CHILDREN.	
		Male.	Female.	Male.	Female.
English .....	262	347	126	109	112
Austro-Hungarian .....	3	9	2	3	2
American .....	103	137	69	27	26
German .....	35	143	24	10	6
Swiss .....	12	25	2	4	2
Danish .....	10	17	3	2	—
Portuguese .....	21	26	11	12	8
Dutch .....	19	20	5	9	7
Swedish & Norwegian .....	—	11	2	—	2
Belgian .....	5	3	2	3	1
Italian .....	10	13	2	4	1
Russian .....	3	3	2	—	1
Spanish .....	1	6	—	2	—
French .....	50	59	14	17	20
	534	819	269	202	188
Chinese .....	500	1,563	167	362	267

Total foreigners 1,478; Chinese 2,359.

The native population of Yokohama is about 70,000.

Many of the institutions characteristic of European civilization are to be found in Yokohama: such as churches, schools, newspapers, telegraphs and post-offices, a railway to Tokio, gas works, banks, hotels, clubs, masonic lodges, hospitals, etc. There is also a public hall, an athletic, rowing and racing club, a cricket club, etc., etc.

Yokohama may be said to consist of three divisions: the Settlement, Bluff, and Native-town.

### THE SETTLEMENT.

The *ENGLISH Hatoba*, the principal landing place for the port of Yokohama, is a busy place, for at this point is received all the merchandise that is imported and from it is shipped all the freight exported. This is really a break water for the security of the cargo sampans used in conveying freight, to and fro between the shore and ships. The Customs Department is situated here, and imported merchandise is landed immediately into the public sheds, where the customs examination is made.

Standing on the *Hatoba* and looking north, the bay with its shipping is before you. The hill of Kanagawa and the town are seen on the West and North, To the East runs the water front, or *Bund*. From the *Hatoba* the *Bund* measures some twelve hundred paces, where it is terminated by a canal which is cut at the foot of the Bluff, as the range of hills on which the foreign private settlement is made is called. On the *Bund* the leading Hotels, the United Club, the Offices of the Pacific Mail and Peninsular and Oriental Navigation Companies, the Messageries Maritimes the photographic studio of A. Farsari, and some fine residences are situated.

The view from the *Bund* is very charming, the expanse of the bay northward and eastward being of such extent that on the horizon it is lost in the shadowy outline of the farther shore. It lacks not for breadth, and whole fleets of junks and fishing sampans may be observed as they sail away or are propelled by the labor of the muscular crew. It is a favorite lounging place for walkers, and in taking a spin on horseback, or with the turnout, here called a trap, the *Bund* is always visited. A Japanese horse is so cheaply obtained and the cost of keeping it so insignificant, that it is the fashion here to keep a pony and trap for individual or family use. One of the indispensable auxiliaries of an outfit of the pony and trap is a *betto*. A *betto* is hostler and outrider, or rather he is an outrunner, as his place has been determined by usage to be near the head of the team. These men run like racers, and do away with the necessity of hitching-posts and fastening gear; the *betto* is sure to be even with the team when the lines are slackened and the occupant ready to alight. It is seldom that a gentleman takes the lines when there are ladies in the vehicle. Generally the ladies drive without male companions, and many of them have developed considerable ability in handling the lines.

The Main Street contains many large and fine buildings, most of which are occupied as stores and offices; at the north-western end of this street are found the Imperial Japanese Post Office, the Telegraph Office and the *Machigaisho* (Town Hall).

There are several large firms here doing a very extensive tea shipping business. Many of these have contiguous to their offices large one story buildings called Tea Firing Godowns; here all tea is "fired," or dried over fire previous

to shipment. The stranger will not regret a visit to one of these godowns.

As there is hardly a traveller leaving Japan who will not purchase some photographs, as the best means of remembering this strange country, we must not fail to point out that Mr. A. Farsari is the only foreign photographic *artist* in Japan, that he has the best assortment of Japanese views and costumes and that his coloring is unsurpassed in this country. An hour, can be very pleasantly spent at his studio in looking over his albums.

On the west side of the settlement is the Cricket Ground, where different sporting clubs show annually their skill in the various athletic exercises.

---

#### THE BLUFF or *Negishiyama*.

---

When Yokohama was first peopled by foreigners, the Bluff was only resorted to for shooting or pedestrian exercise. Since that time houses have been rapidly built and occupied as residences by the foreigners doing business in the settlement. The hospitals and few of the consulates are also located here.

In former times detachments of English and French soldiers were posted on this hill, for the protection of their countrymen; but owing to the progress of civilization in this country and our friendly relations with the Japanese, they were no longer found necessary and have been withdrawn.

The Bluff residences are in most cases very pleasantly located, and surrounded with their tastefully laid out gardens present a very cheerful appearance. Mr. Boehmer's gardens No. 28 deserve a visit as there will be found the best nursery for native and exotic plants and flowers in Japan. Beyond the populated portion of the Bluff the race-course, and rifle-range are located.

On a clear morning, a trip to the Bluff will amply repay the tourist, as here he will not only obtain an unsurpassed view of the settlement, bay and surrounding country, but he will see Fuji, the sacred mountain of Japan, in all its grandeur.

On the side of the hill, near the U. S. Naval Hospital the *foreign cemetery* is located. It was commenced in 1858, contains

some 5,200 *tsubos* of land, and up to date there have been over 2,000 persons buried in it.

In the afternoon a walk, ride or drive round the "New Road" is one of the few comforts and luxuries of the foreign residents. This road was completed in 1866, and is about six miles in length, winding through a varied, undulating and pretty country. The view from the hill overlooking Mississippi Bay, which this road also skirts, is particularly attractive. About a year after the opening of the New Road a race-course, over a mile in circumference, well laid out, well constructed and on a beautiful site adjoining the road, was with considerable labour completed. Commanding, as it does from the stand, a magnificent view, it is to be considered—if not the finest—one of the best courses in this part of the world.

---

### THE NATIVE TOWN.

---

A fine collection of the ornamental trees and flowering shrubs peculiar to Japan are placed upon both side of the wide avenue that divides the foreign settlement from the Japanese portion, called SHICHII, of the city of Yokohama. The roadway is broad and spacious, the side-walks are of ample width, and then there is a space of thirty feet or more in depth devoted to these ornamental trees and flowers, an evergreen hedge marking the inner line of the side-walk. The street extends from the *Hatoba* to the cricket-ground.

A walk through this part of the native town of Yokohama will prove interesting. The tourist will find objects at every step to attract his attention. The shops on the main street (*Honcho Dori*) contain a large quantity of lacquered ware, bronzes, porcelain, and curios. The silk stores exhibit beautiful specimens of native silk industry. Should any one, though, desire to purchase a variety of "curios" old and new, they would do better by visiting the Art Store of Messrs. Deakin Bros., who have the best and largest stock in Japan.

In the more remote parts will be found extensive manufacturing of porcelain, lacquer, etc., etc.

---

### From Yokohama to Tokio by Rail.

DISTANCE 18 MILES. TIME 55 MINUTES.

KANAGAWA	..	..	..	..	..	1½	Miles.
TSURUMI	..	..	..	..	..	4	"
KAWASAKI	..	..	..	..	..	2¼	"
OMORI	..	..	..	..	..	5¼	"
SHINAGAWA	..	..	..	..	..	2¼	"
SHIMBASHI (TOKIO TERMINUS)	..	..	..	..	..	3¼	"
Total..	..	..	..	..	..	18	Miles.

(The above places along the railway are described only, but are not included in any Route or Trip).

Trains run from both places, during the day, with two exceptions, at intervals of an hour and fifteen minutes.

As soon as the train leaves the Yokohama station, a fine view is obtained of Noge Yama; on the hill will be seen a large Shinto temple which possesses some celebrity. The road over which the train is now running was once partly, if not entirely covered by the sea; but has since been reclaimed by filling it up with the clay which abounds near this locality.

**Kanagawa** (Metal River), is a long narrow town stretching for over a mile on the shores of the bay, and has one principal street, which is a part of the Tokaido. It is celebrated as being the place originally agreed upon for a treaty port. Foreigners lived here as far back as 1858; but were afterwards requested to reside at Yokohama. The Consuls did not agree to this without much controversy and dissatisfaction; as they considered it would occasion the merchants much loss to be driven from one of the highways of Japan, and isolated at what was then a small fishing village. They considered that it would be another Deshima, as, surrounded by a canal, it had much the appearance of a prison. But the merchants were quite willing to make the exchange, as they believed that the advantages of a good sea communication, would more than compensate for any inconveniences.

The Buddhist Temple, behind the Kanagawa hills, dedicated to Bukenji deserves a visit.

**Tsurumi** (Stork View). It is said that many storks were formerly found at this place, hence the name. The village lies



to the right of the road. Many rice fields will be noticed on either side, with the farmers, at the proper seasons, busily at work.

At Namamugi, near this place, is the tea house of "Black-eyed Susan," often visited by foreign excursionists from Yokohama, being near the place where Richardson was killed.

**Kawasaki** (River Point) is next reached. It is a small town situated near the Rokugo river (Tamagawa). This is spanned by an iron railway bridge, built by foreigners, and completed a little more than eight years ago. There is also a bridge of native construction, for horses, vehicles and foot passengers. On the right before crossing the bridge, will be seen a grandly decorated shrine. Hundreds of people come from far and near on the 21st of every month, to worship here Kobo Daishi, the inventor of the Japanese syllabary. Many foreigners make this town a retreat for spending their Sundays and other holidays. The *Mme yashiki* at KAMADA near Kawasaki is worth visiting about the middle of April for its plum blossoms.

The train rattles over the iron bridge at good speed, and generally passes there the down train from Shimbashi.

**Omori** (Large Forest), has not many trees at present; but it appears to have been, many years ago, what the name implies.

Professor Morse, formerly of the Tokio Dai Gakko, has enriched science with some very valuable and interesting curiosities brought to light at this place. He discovered extensive "Shell Mounds," and considers them similar to those found in New England, Florida, Denmark and other parts of the globe. They lie at the distance of about half a mile from the shores of the Bay of Tokio, and have been cut through by the railroad. They are remarkable for vast quantities of pottery of many shapes and "an almost infinite variety of ornamentation." Implements made of deer's antlers, bones of man, monkey, deer, wild boar, wolf and the dog, and possibly of a large ape occur with the other remains. The Professor comments on the paucity of stone implements, and notices a total lack of arrow-heads, spear-heads and flint utensils. He finds evidences of cannibalism, of which there is no record or tradition in Japan. Those desiring further information on this subject will do well to consult; "Memoirs of the Science Department, University of Tokio, Japan, Vol. I, Part I, Shell Mounds of Omori."

**Ikegami** (Upper Lake). On the left of the railway, about 1½ mile from the station is the village of Ikegami where is found a famous temple dedicated to the worship of the eminent Buddhist priest Nichiren sainted now these 600 years.

His ashes are enshrined on the temple grounds, on the spot occupied by the house in which he died, in a large circular tower placed upon a stone base, formed of lotus leaves, cut in grey sandstone. This tower is covered with bright red lacquer and surmounted by a square canopy. It is about twenty feet in diameter. In it is a table that rests upon the bodies of eight large tortoises, the table being in the form of the lotus flower. There is also a glass jar that contains his ashes and a tooth that once was his. There are extensive burial places upon the grounds, and many elaborate monuments. Conspicuous among these is a monument erected to the memory of the sainted man. It is a shaft of gray sandstone of cylindrical shape, on which is placed a pyramid, surmounted by a globe, the base being two lotus flowers.

These grounds are most beautifully situated and of very great extent, containing quite a number of temples and shrines, and are surrounded by extensive groves of stately and ancient trees, the various avenues and paths leading into and through them being beautifully picturesque. They occupy the crest of a hill that overlooks a wide expanse of cultivated country, much of which is tributary to the priests of the temple, as it has been presented to Nichiren by a *daimio* who was one of his followers. All the surroundings are charming, and the little village which nestles at the base of the hill is one having every appearance of thrift and comfort. "Tambaya" is the best inn.

Among the various temples and shrines there is one devoted to the worship of the god Dalkoku, one of the seven gods of good fortune. There is one very large temple where the priests are daily engaged in reciting the formula of their creed. The floor matting is their sitting-place, where they plant themselves in rows of five, facing each other. Before them are lacquered tables or rests, upon which are put the scrolls from which they read. On these grounds there is a five-storied pagoda with highly ornamented exterior. There is also a temple dedicated to the Pole Star, under the name of Mioken.

*The largest temple among them all, however, is the one built*

in commemoration of Nichiren. At the return of the annual celebration at these grounds, which takes place on the 13th of January, to mourn the death of the saint, the crowd is immense, it being a popular place of worship.

**Shinagawa** (Merchandise River). Numerous fishermen reside at this place, who carry large quantities of fish to Tokio every day. A view of the bay is obtained here, with the forts in the distance. They were built by Japanese, under the direction of French engineers, and were intended for the defence of Tokio, but are now dismantled. Excursionists sometimes go there to gather oysters and other shell-fish, which are found in great abundance. Ships belonging to the Imperial Navy are seen at anchor beyond.

At the end of November this town ought to be visited as at that time the maple trees are at their prettiest. After leaving Shinawawa, the train makes a long curve, and passes several villages, which are so connected with Tokio as hardly to be distinguished from it. The last of those is Mita (Three Fields). Many temples are seen on the left surrounded by pleasant groves of trees. The train stops, and we are at Shimbashi (New Bridge) in the Capital.



## ROUTE II.

### TRIP I (1 TO 2 DAYS).



#### TOKIO.

**Tokio** (Lat. 35° 40' N., Long, 139° 47' E.) is a large city, about 9 miles long and 8 wide, built upon a plain called the Kwanto (Eastern Barrier); the portion called the *shiro* (Castle), containing the residence of the Mikado and the Imperial Gardens (*Fukiage*), and formerly the Shogun's, and the *yashiki* (residence) of the *daimio* and their retainers, is situated in the centre and is surrounded by embankments planted with trees and faced with massive walls. The moats are rather wide but shallow. The citadel is now dismantled and most of the old gate-towers have been pulled down. Walking out on a fine day, according to the season of the year, many hundreds of wild duck or other fowl may be seen, either swimming in the moats or clustered in the branches of the overhanging trees. Fish are very abundant, but it is not permitted to catch them.

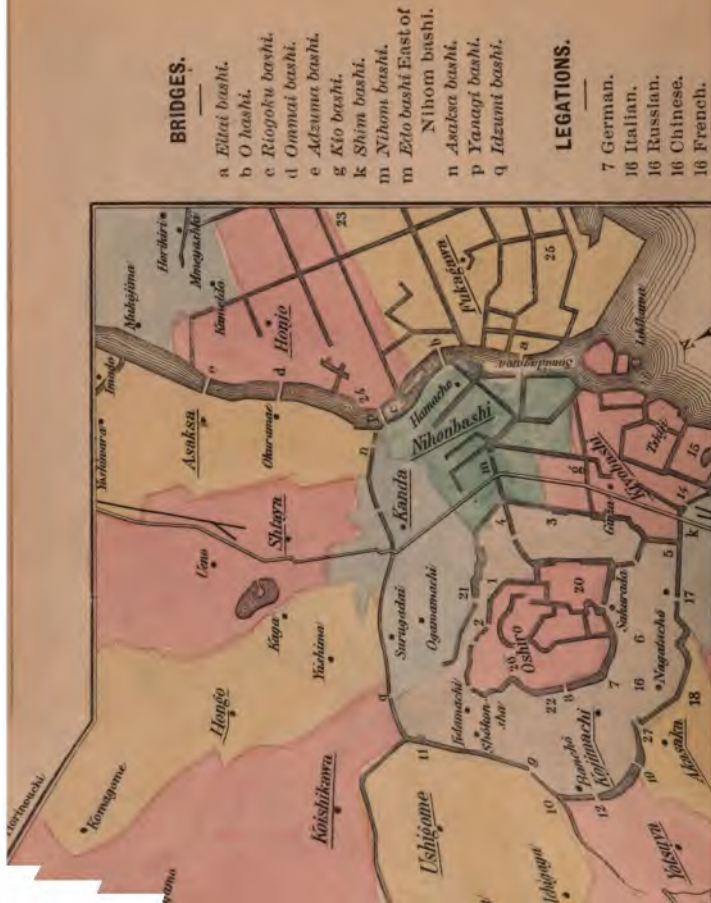
Tokio is not an ancient city. Up to the year 1600 we read only of a small castle and a few villages here and there. These were inhabited either by farmers or fishermen. Since that it has very much increased, and now extends over an area of about one hundred square miles. It became renowned in 1614, when Iyeyasu, the first Shogun of the Tokugawa family, made it his capital. It was greatly improved by his grandson Iyemitsu. From that time down to 1868 it remained very much in *statu quo*, when



10/10/10

10/10/10

10/10/10

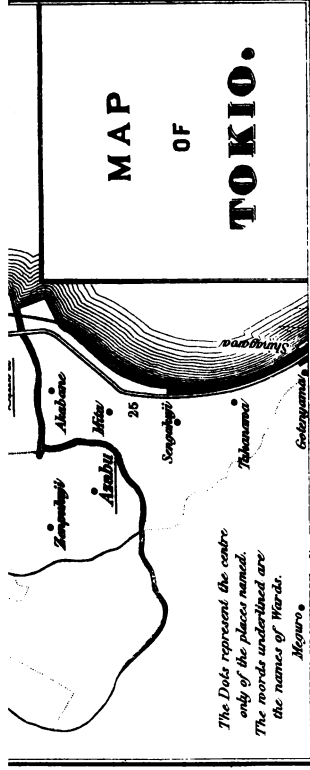


# BRIDGES.

- a *Edo* bashi.
- b *O* hashi.
- c *Riogoku* bashi.
- d *Omori* bashi.
- e *Adzuma* bashi.
- g *Kio* bashi.
- k *Shim* bashi.
- m *Nihom* bashi.
- m *Edo* bashi East of
- n *Nihom* bashi.
- n *Asakusa* bashi.
- p *Yanagi* bashi.
- q *Idzumi* bashi.

# LEGATIONS.

- 7 German.
- 16 Italian.
- 16 Russian.
- 16 Chinese.
- 16 French.



MUN.

- 8 Hanzo.
- 9 Ichigaya.
- 11 Ushigome.
- 12 Yotsuya.
- 17 Tera.
- 20 Sakurada.
- 27 Akasaka.

A. FARSARI.

## KEY TO THE MAP OF TOKIO.

The numbers in the Map, indicate very near, the situation of the places mentioned here.

- |                                    |                                   |                                  |
|------------------------------------|-----------------------------------|----------------------------------|
| 1 Okura-sho, Finance Dept.         | 7 Rikugun-sho, War Dept.          | 17 Gakushiu-in, Nobles' School.  |
| 1 Naimusho, Home Dept.             | 14 Teishin-sho, Post Office Dept. | 21 Teikoku Dai Gakko, Imp. Univ. |
| 2 Mombusho, Education Dept.        | 14 Denshin Kioku, Tel. Office.    |                                  |
| 3 Shihoshu, Judicial Dept.         | 15 Kaigun-sho, Navy Dept.         | 13 En-Rio-Kan.                   |
| 3 Yoshomusho, Agr. & Com. Dept.    | 19 Kunaisho, Imp. House Dept.     | 23 Gohyaku Rakan.                |
| 4 Jissatsu Kioku, Printing Bureau. | 20 Gen Ro In, Senate.             | 24 Eko In.                       |
| 4 Jōto Fu.                         |                                   | 25 Temples of Hachiman.          |
| 6 Jōtimusho, Foreign Dept.         | 10 Shikan Gakko, Military Col.    | 28 Fukiage.                      |





the Shogunate being overthrown, it became the capital of the empire, when its name, *Yedo*, was changed to Tokio.

Rivers and canals are very numerous in Tokio, in fact, they take up a great part of the city.

Architecturally, the city is a blank ; or so nearly a blank that the few attempts at European style and proportions, which are at all satisfactory, only serve to add to the general impression of squalor by reason of their conspicuous isolation.

The streets for the most part are narrow, and teem from morning till night with humanity. There are no regulations, apparently, such as those embodied in the local ordinances of most civilized cities, whereby accidents may be prevented. Teams are driven at a terrific speed over shaky wooden bridges, and there are always many condemned and closed. There are apparently no sidewalk ordinances, and this is accounted for ordinarily by the fact that there are no sidewalks to regulate. Every manner of liberty is taken with the streets instead, when the sidewalks are thus wanting.

The most incongruous spectacle is that afforded by the presence of street cars—a feature peculiar to the capital city alone. Like all the foreign improvements here, the street car lines are English in style; the cars having four or six wheels and running upon tracks provided with a groove for the wheel flanges. The drivers and conductors are, of course, Japanese dressed in European clothes, but never more than decently appareled. The conductors carry ancient looking leather satchels strapped over their shoulders from which they sell tickets to all passengers, to be collected at the door as the passengers quit the car. There are no bells on the horses, but a horn hangs by the side of the driver, and the latter energetically toots it as his horses dash along at a rapid speed down the street. Although these Japanese ponies are abused shamefully in order to make them attain a speed satisfactory to the driver (there are no humane societies in Tokio), the cars will stop sometimes for ten minutes at a crossing while the conductor and driver wait for an imaginary load of passengers without the least concern or impatience.

It is a source of terror to ride by any mode of conveyance down some of these narrow Tokio streets. Every coach and other vehicle carries a horn in order to keep people on the

lookout, and the streets are an intermiable crush of stages, cars, jinriksha and portable groceries. Blockades are frequent and sometimes disastrous. The street car lines profess to have double tracks running to Ueno and Asaksa, but the streets are frequently so narrow that they are reduced to one and even then run quite close to the houses.

According to the *Official Gazette*, in December, 1885, there were 252,354 houses in Tokio, inhabited by 568,553 males and 534,977 females; total 1,103,530. Of these the nobles numbered 2,367, the *shizoku* 151,149 and the commoners 950,014.

The number of foreigners residing in Tokio on December 1887 was 496:

NATIONALITY.	MEN.	WOMEN.
American.....	47	43
English .....	27	15
Chinese .....	33	6
French .....	8	6
German .....	5	1
Austrian .....	1	0
Swiss .....	1	0
Total.....	122	71

Outside of treaty limits:

NATIONALITY.	MEN.	WOMEN.
English .....	58	30
German .....	51	24
American .....	34	21
French .....	30	6
Chinese .....	14	3
Russian.....	6	3
Dutch.....	3	5
Portuguese .....	2	1
Spanish .....	3	0
Italian.....	3	0
Austrian .....	2	0
Belgian .....	1	0
Hawalan .....	1	1
Danish .....	1	0
Total.....	209	94

According to recent statistics, there are no less than 234 Shinto, and 3,091 Buddhist temples in Tokio.

There are only two hotels on the European plan: the "Tokio Hotel" (by far the best) within the outerwalls of the castle, and the "Sei-yo-Ken" in Tskiji (to be avoided if possible), but there are some restaurants supplying European food, as the "Sei-yo-Ken" in Ueno park, "Kitagawayu" in Idzumochō, "Seyoroya" in Ginza, and one or two near the Shimbashi R. R. Station.

The principal places to be visited, having only one day at one's disposal, are the "temples" at Shiba, and Asaksa. Having two days: Atagoyama and Ueno park in addition; and the Imperial Gardens (*Fukutoge*) or the En-Rio-Kwan time allowing.

In passing from one of these places to another, other localities of minor importance are visited, which will be found described in their proper places.

**Tskiji** (Reclaimed Land). After leaving the station and crossing Horai Bashi, the tourist finds himself at that section of the city called Tskiji, which includes the foreign settlement of Tokio. There is nothing of importance in this division except the En-Rio-Kwan, and the offices and colleges of the Navy Department (*Kai-gun-sho*).

Beyond the naval college, which is close to the Navy Department, is situated the great temple of Hon-gwan-ji, a mixture of Japanese and European architecture.

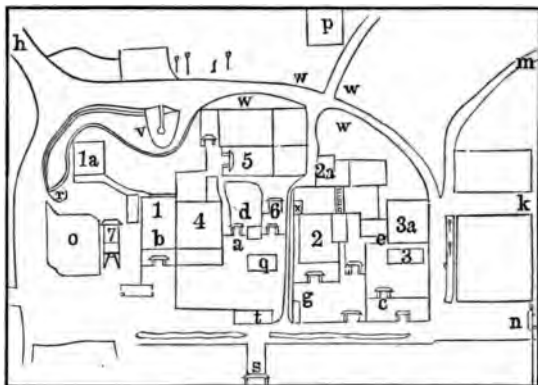
The **En-Rio-Kwan** (House of Reception), formerly called Hama Goten, is well worth a visit. The Architecture of the Palace is quite interesting, and the gardens are beatifully laid out. This place was originally intended, and used as a summer resort for the Shogun, but latterly it has been devoted to the entertainment of distinguished foreign guests.

Admission tickets can be obtained at any of the legations.

These Tickets are also available for admission to the *Shiro* at the gate of Hanzo Go-mon.

**Shiba** (Grass-plot). May be called the garden of Tokio; the roads are clean, wide and well laid out, many trees are on both sides of the road, affording delightful shade. The gardens priests with shaved heads and wearing the robes are met with at every turning; but the chief Shiba is its temples, the most celebrated among the

**Zojoji.** Here may be inspected the tombs of the Shogun, known by the great magnificence and display affected.



from H. & S.

### PLAN OF "THE TEMPLES" OF SHIBA.

- |           |  |          |                       |
|-----------|--|----------|-----------------------|
| <b>1</b>  | Chapel of Hidetada (2nd Shogun).                                     | <b>a</b> | Kuro honzon.          |
| <b>1a</b> | Tomb of ditto. ( <i>Hakkakudo</i> ).                                 | <b>b</b> | Midzuya.              |
| <b>2</b>  | Chapel of Iyenobu, Iye-yoshi, and Iyemochi (6th, 12th and 14th Sh.). | <b>c</b> | Rio Mon.              |
| <b>2a</b> | Tombs of ditto.  | <b>d</b> | Kuro.                 |
| <b>3</b>  | Chapel of Iyetsugu and Iyeshige (7th and 9th Shogun).                | <b>e</b> | Oshikiri Mon.         |
| <b>3a</b> | Tombs of ditto.  | <b>g</b> | Iyenobu Midzuya.      |
| <b>4</b>  | Chapel of consorts of the 2nd, 6th, 11th and 13th Shogun.            | <b>h</b> | Akabane Entrance.     |
| <b>5</b>  | Sei-yo-In (father of the 6th Shogun).                                | <b>k</b> | Atagoshta Entrance.   |
| <b>6</b>  | <i>Go koku-den.</i>  | <b>m</b> | Kiridoshi Entrance.   |
| <b>7</b>  | <i>An koku-den.</i>  | <b>n</b> | O Nari Mon.           |
|           |  | <b>o</b> | Garden.               |
|           |  | <b>p</b> | Ko-yo-Kwan Club.      |
|           |  | <b>q</b> | Hondo.                |
|           |  | <b>r</b> | Pagoda.               |
|           |  | <b>s</b> | Shimmel-mae Entrance. |
|           |  | <b>t</b> | San Mon.              |
|           |  | <b>v</b> | Benten.               |
|           |  | <b>w</b> | Woods.                |

It was the custom to bury the Shogun of the Tokugawa family alternately at Shiba and Ueno. The remains of seven lie at the former, and of five at the latter place. Iyeyasu and Iyemitsu the first and third princes of the line are gorgeously entombed at Nikko. Visitors are readily conducted over the grounds of Zojoji by one of the priests in waiting. A pebbled court is entered which contains about 200 stone lanterns. These are offerings to the deceased by some of their vassals called *Fudai Daimio*. The *Kokushiu Daimio* presented the numerous and elegant bronze lanterns seen there. Six, presented by the three princely families called *Go San Ke*, of large size and standing by themselves, are particularly conspicuous.

Space not allowing a detailed account of many interesting and curious things to be seen at the different buildings in these grounds, we can not speak of the ornamental ceilings, of the panels artistically wrought in arabesques and high-relief, of the monolith lavatory, of the monumental urn or the depository of sacred utensils, but leave the visitor to survey and admire everything at his leisure.

20 *sen* at least should be presented to the priests.

The lotus, and the *Ajisai* (*Hydrangea*) in the ponds in the enclosure of the Rurikoji in, the Park, are at their best at the end of July or beginning of August.

**Atago Yama.** Leaving Shiba and proceeding past the Tokio County Hospital, Atago Yama is reached in about five minutes. Two flights of stone steps lead to the top; the one going straight up, and the other winding to the right. The first is intended for the use of men, and the latter for women or infirm old men, the ascent being easier. If any fatigue be felt on arriving at the top, the visitor may sit down at one of the booths, when the girl in attendance will offer him a tiny cup of tea or *sakura-yu* (an infusion of salted cherry blossoms). The latter is very refreshing. It is considered etiquette to take the cup whether the contents be drunk or not. Having rested a few *sen*, the visitor proceeds to take a scenery. It includes Kadsusa and A<sup>1</sup> well as a magnificent view of the bay and fishing boats. To the South is West a view is obtained of the trees houses. To the north-west are the

tions. On the western side of the hill, if the weather be fine, a good view of Fujiyama delights the eye. The Hakone mountains are seen in the West. Before descending examine the Shinto shrine; it contains a *Kami* supposed to protect against fire. Carved on stone are representations of the goddess *Benten*, and the gods *Ebisu* and *Daikoku*. A festival is held here on the 24th of each month, and the evening of the 24th of June is particularly brilliant. Thousands then visit Atago Yama to amuse themselves, and to worship at the temple.

The **Ko-Yo-Kwan** (Red Leaves Residence). About ten minutes walk from the temple of Zojoji in Shiba, in a westerly direction, the Ko-Yo-Kwan is situated. Placed on the top of a hill, surrounded by pretty walks, it never fails to attract a large number of people.

The Ko-Yo-Kwan consists of two wooden buildings at a short distance from each other, separated by flower gardens.

The first (the *Norakudo*) is devoted to the performance of Japanese operatic music and the *No* dance, giving the visitor an idea of ancient Japan. All the actors are dressed in the costume of modern China. The stage is not grand, but built after a very primitive fashion. Under the boards of the stage are placed large earthenware vases, and the sound issuing from them, as the posturers stamp on the floor has a very curious but not unpleasing sound. The walls of the room are not plastered, but ornamented by paintings of pine trees and flying cranes.

Performances take place every week, the fee for admittance to front seats being 30 *sen*.

The second building (the *Ko-Yo-Kwan* proper) is used as a tea house of the highest order and is only patronized by the higher classes.

**Tora No Mon** (Tiger Gate). Shortly before entering this gate, a large white building, the *Kobusho* (Public Works Department), is seen on the left.

**Sakurada Go Mon** (Cherry Field Gate). Near this place happened the assassination of the Gotairo or Regent of Japan, March 3rd, 1860.

The Shogun who concluded the treaty with the United States, died August 15th, 1858, and his remains were interred at Ueno. As his successor was a boy of only 12 years, Ii Kamon no Kami was appointed Regent. His arbitrary and domineering conduct

roused the wrath of the *daimio*. Sixteen *ronin* (wanderers without a master) determined to put an end to the existence of one they considered so odious. According to a preconcerted plan, as the palanquin of the Regent approached, they went up to it on pretence of presenting a petition. This being so common an occurrence, the escort scarcely noticed them. Suddenly, the bearers of the palanquin were attacked, and while defending themselves, the Regent was killed, his head cut off and carried away. Four men were killed and nineteen wounded in the encounter. A letter was received from some of the *ronin* after escape, containing five reasons for the committal of the deed; the most important of which was, that the Regent had been too easily frightened by the "foreign barbarians" into concluding treaties with them.

Ascending the Sakurada hill, we come to

**Hanzo Go Mon**, which is one of the principal entrances to the *Shiro* or Castle. This place is well worth a visit. The gardens are very tastefully laid out, and foreign fruits are cultivated in abundance. From the embankments a fine view of Tokio is obtained. To the left of Hanzo Go Mon, at the top of the hill, are the English Consulate and Legation, very substantial and elegant buildings. They stand in such a commanding position that the English flag can be seen at a great distance.

**Fukiage**, the Emperor's Gardens, within the *Shiro*, ought to be visited, as being one of the best specimens of Japanese landscape gardening. At the legations tickets of admission for certain days, may be obtained, the entrance to the gardens being through the Hanzo Go Mon.

The Imperial Residence newly constructed is on the spot where the old *Nishi-no-maru* (western citadel) stood.\* "Externally the Palace is in pure Japanese style. The *Kunaisho* (Household Department), connected with it, is an unpretentious brick and plaster structure in western fashion. Entering the Palace through long corridors, leading from the *Kunaisho*, isolated by massive doors we find ourselves in the smaller of two reception rooms, and at the commencement of what seems an endless vista of crystal chambers. This effect is due to the fact that the *Shoji*, or sliding-doors, are of plate-glass. To render such

---

\* From the "Japan Mail" of May 15th 1888.

peculiar feature intelligible to western ears, we may explain that its equivalent in a European room would be to construct the four walls of glass up to a height of about seven feet. It seems a strange conception, but when we remember that an ordinary Japanese room has no windows, in the western acceptance of the term, light being admitted solely through the paper doors, one can understand immediately that the use of these broad sheets of plate-glass is a compromise between the necessity of providing some better means of illumination and the desire to depart as little as possible from the canons of Japanese architecture. At present, an air of garishness is perceptible, and one is startled to think that salons and banquetting hall can all be looked through from end to end. Ultimately, however the services of silk curtains are to be enlisted, we believe, and it is conceivable that with skilful festooning and rich, subdued colours, a charming effect will thus be produced. There is one serious difficulty about the proportions of Japanese rooms, namely, that the height of the sliding doors is limited, and that, however spacious the chamber, the walls are thus divided throughout by a surbase six or seven feet from the floor. If the ceiling be lofty, the area above this surbase is out of all proportion to the area below, and an impression of ill balanced spaces is produced. For this reason, in a true Japanese building the ceiling is never unduly raised, so that the frieze below it remains narrow and does not become a deep, heavy wall-space higher than the supporting colonnade. The latter blemish makes itself apparent in the Palace. It entails also another trouble namely, that proper lighting is almost impossible during the day-time. By way of compensation, however, it is undeniable that by sparing neither space nor height, an air of truly imperial grandeur has been achieved. And after all, the quality of grandeur commands widest admiration, appealing as it does even to the most uneducated taste. We do not doubt that the difficulties we have noted presented themselves forcibly to the architects of the Palace, but that they wisely sacrificed balance of spaces to the larger consideration of general character, and felt that provided their work bore the genuine stamp of a Royal dwelling place, and was not without certain modern elements of comfort, minor points about which critics cavil and *doctors* disagree, might be condoned.



Setting aside these larger questions of balance and proportion, we have only the heartiest admiration to express for the exquisite workmanship and decoration of the innumerable chambers. It need scarcely be said that the woods employed are of the choicest description and that the carpenters and joiners have done their part with such skill as only Japanese artisans seem to possess. Every ceiling is a work of art, being divided by lacquer ribs of a deep, brown colour into numerous panels, each of which contains a beautifully executed decorative design, painted, embroidered or embossed. The walls are covered in most cases with rich but chaste brocades, except in the corridors, where a thick, embossed paper of charming tint and pattern shows what skill has been developed in this class of manufacture at the Imperial Printing Bureau. Amid this luxury of well assorted but warm tints, the massive square posts remain in all their milk-white chastity, velvet-like in grain, and beautiful enough for their own sakes, but scarcely harmonizing with their environment. Here it is, indeed, that we are conscious of an incongruous element in the building. The true type of what may be called Imperial æsthetic decoration was essentially marked by refined simplicity—white wooden joinery; with pale neutral tints and mellow gilding. The splendour of richly painted ceilings, lacquered lattice-work and brocaded walls was reserved for Buddhist temples and mausolea. Thus we have the *Shinto*, or true Imperial style, presenting itself in the severely colourless pillars, while the resources of religious architecture have been drawn upon for the rest of the decoration. During transitionary epochs, however, perfect congruity in the arts can scarcely be expected, unless, indeed, we are prepared to condemn the wants of the times as signs of sensual decadence, and to advocate monastic seclusion and exclusion. Still we cannot but think that a little more might have been done in the case under review by a cleverer grafting of slip and stock. In one part of the building the severest canons have been strictly followed: the six Imperial Studios, three below stairs and three above, are precisely such chaste and pure apartments as a scholar would choose for the abode of learning. In the way of an example in the other direction we may take Banqueting Hall, a room of magnificent size (540 square y) and noble proportions, its immense expanse of ceiling g

with gold and colours and its broad walls hung with the costliest silks. The Throne Chamber is scarcely less striking, though of smaller dimensions and more subdued decoration. Need we say that every detail of the work shows infinite painstaking and is redolent of artistic instinct? Even the *Kugi-kakushi*\* are specimens of metal work such as Japan only can produce, and wherever wood carvings are used, they are a study in themselves. Let us be careful to add, however, that no portion of this praise belongs to the imported furniture; the chairs, the buffets, and the divans. These we pass over in merciful silence, turning rather to the electrolliers, which have been designed with really excellent taste. The whole palace is lighted by electricity and the greater part is warmed by steam, and both of these important engineering appliances seem to have been entrusted to thoroughly efficient hands. How it will fare with the perfectly joined parquetry and knotless white pillars when the steam heat begins to operate, we cannot foretell, but the prospect suggests no little uneasiness.

In general the building is a fine example of the capabilities and adaptability of Japanese decorative resources."

**Sho Kon Sha** (Soul Reckoning Rest). This is a name given to a Shinto temple erected to the memory of soldiers of the Imperial army who were slain in different places. Nothing striking is found within the temple.

Adjoining the Sho Kon Sha is the Tokio Race Course. This part of Tokio is a great pleasure resort. The Japanese are well skilled in the manufacture of fireworks, and here they are frequently exhibited to perfection. Several days in the year wrestlers show their skill and dexterity, and occasionally fencing matches take place.

A large stone tower will be noticed at the end of the Race Course. In the lantern at the top, a light is continually kept burning at night, in honor of the soldiers slain in the civil wars. The name of the street is Fuji Mi Cho. The scenery here is lovely. An extensive and diversified landscape spreads itself before you. On a fine day Oyama and the Hakone range are plainly visible, and Fujiyama, although so far away in the south-west, appears quite near.

---

\* Metal work for covering the heads of nails.

**Ueno** (Upper Plain). This place is celebrated, not only for its fine temple and beautiful grounds, but for containing six of the tombs of the Shoguns.

A relative of the Mikado called Miya (Prince), always resided here, and exercised his authority as primate over the East of Japan.

It was here that some adherents of the Mikado made a stand, and a battle was fought in 1868.

Near the entrance to Ueno are three bridges, crossing a small stream. The one in the centre, Sammae Bashi, is famous for being the scene of the adventure of Sogoro, who hid himself in the timbers, which formerly existed, and thrust his petition into the palanquin of the Shogun, as the latter was crossing the bridge. See Mitford's "Tales of Japan," The "Ghost of Sakura."

Ueno is often called the twin of Shiba. The entrance to it is through a large gate at the northern extremity of a wide and handsome street. On the right of the entrance are stone steps. Ascending these, a good view of the country and city is obtained. On the summit, in the pleasant shady grove, are many tea-booths, presided over by young damsels who invite the visitor to partake of tea and sweets. Should he, however, require something more substantial, he has only to patronize the "Sei Yo Ken" restaurant, which is within the grounds. The gardens surrounding the house are prettily laid out, and many visitors come here to dine and enjoy the lovely scenery.

Close to the Sei Yo Ken is a red building which contains a large bronze image of Dai Butsu (Great Buddha) 22 feet high, made of bronze and filled with clay.

**SHINOBAZU NO IKE**, a small lake in these gardens, should be visited at the beginning of August, as at this time the lotus flower (*renga*) is in full bloom. A race course surrounds the lake.

**Asakusa** is the name of a district of Tokio, which contains a very popular temple, one of the most celebrated in Japan. Of all places of interest in Tokio, this will best, perhaps, repay a visit. The name of the temple is Kin Riu Zan, but it is more commonly known by the name of Kwannon Sama, in honor to a goddess of that name. The representation of Kwannon is an image of pure gold. It is kept in the most sacred part of the temple, and is seldom seen by any but the priests; it is only two inches in height. There are many subordinate

temples, and numerous shrines, images and other objects to attract notice.

There is a pagoda near the temple, which is approached by a stone-paved walk. On both sides of this are numerous gay shops for the sale of toys, ornaments, etc. The huge red building at the entrance, or gate-hall, contains two gods of colossal size. They stand in large niches, protected by iron screens. They are the tutelary guardians of the gate, and are called *Ni-O* (Two Kings). One stands ready to welcome those who repent of their sins and determine to lead new lives; the other welcomes the birth of an infant destined to become a good man.

The visitor will notice the number of tame pigeons flying about. They are held sacred; and to give pious people an opportunity to feed them, women sell peas or rice here in little earthen-ware pots.

The Japanese do not visit Asaksa for pious motives only; but for pleasure also. Hence we find within the temple grounds theatres, archery galleries, tea booths, and shops with a variety of exhibitions.

Annually there are chrysanthemum shows and the natives will spend all spring and summer in training the vines and growing the flowers for the exhibition, to which each visitor is charged about two cents. Each show contains two or three booths fitted up with figures to illustrate some historical or traditional theme, over which vines have been trained and to which chrysanthemum blossoms have been attached so as to constitute natural robes and scenic accessories. Sometimes a whole fable would be thus illustrated by means of several distinct floral tableaux. Of course, these representations were all the more interesting when the visitor has a knowledge of the history which had been chosen to furnish the design. Even without this a study of the skill displayed by these Japanese florists is abundantly entertaining.

In this district is located the *Yoshitwara*. It consists of some wide and really fine streets, in which are many well built and handsome houses.

To the North of the Asaksa bridge stood a massive gate tower. It was demolished in 1873, and of its stone the bridge was built.

**Biogoku Bashi** (Bridge of the Two Provinces), so called use the river which it spans, once separated two provinces.

From this bridge, which is 132 feet long, a fine view of the river is obtained.

**Eko In** (Temple of grateful Returns) is very popular. Here are buried the victims of the great earthquake which happened the year 1656. 188,000 people are said to have come to an untimely end at that time.

In 1855, another terrible earthquake destroyed 104,000 people and the cemetery was enlarged to receive this additional number.

There are several subordinate shrines attached to the main temple, containing colossal gilt images of Buddha.

**Nihon Bashi** (Japan Bridge). This famous bridge was rebuilt in 1873. It spans one of the widest canals, the banks of which are lined with fire-proof storehouses. It is in the very centre of the city; and from it to other places within the Empire all distances are measured.

At the South end of this bridge, on the West side of the street, formerly could be seen the *Kosatsu* or Government notice-boards. On these the edicts against Christianity were hung up.

**The New Boulevards.** Near the Klobashi commences the Boulevard, which terminates at Shimbashi. This is the largest street in Tokio, about ninety feet wide, and contains two and three-storied houses, of mixed European and Japanese architecture, which are occupied chiefly by the commercial class. There are wide brick side-walks, and a macadamised street pavement. Trees are planted on both sides of the road. The articles exposed for sale in the shops are tastefully arranged, and comprise those of foreign and Japanese manufacture.



## TRIP II (1 TO 2 DAYS).



### OTHER PLACES OF INTEREST IN TOKIO.

**Mukojima** (Opposite Island). On the opposite bank of the Sumida gawa is this quiet and picturesque island. It is seen at its best at the beginning of February, when the plum trees are full of blossoms, and at the beginning of April, when the cherry trees are in bloom.

**Hori Kiri** (Excavated Ditch). This place is very pretty for its floral attractions. It can be seen to great advantage early in June. Thousands then assemble to admire the beautiful blossoming *iris* (*fleur-de-lis*) growing in trenches.

There are miniature hills and artificial water-courses. Rustic bowers and other resting places, seem to invite the visitor to be seated, where sipping tea, and inhaling the fragrance of the flowers, he may contemplate the pretty but rather circumscribed landscape. One or two hours can be charmingly spent here.

**Kame Ido** (Tortoise Well) situated in Honjo east of the river is about 20 *cho* from Hori Kiri. This is one of the many attractions of Tokio.

There is a Shinto temple erected in honor of the Japanese patron of letters. This man lived in Kioto in the ninth century, and held office next in rank to the Emperor. Losing the favor of his sovereign, he was banished to Chikuzen, and there starved to death. He was afterwards deified under the name of Tenjin. Temples erected in his honor are found all over Japan.

The temple of Kame Ido is in imitation of the one at Chikuzen, which was erected in honor of the same person. Within the grounds is a pond, surrounded by large *fuji* (*wistaria*), to be

seen at its best in May, and well stocked with gold fish. On a little island in the centre are pine trees brought from Chikuzen. The pond is crossed by two curious semi-circular bridges.

Tenjin is worshiped by those wishing to become learned men. On the 25th of each month, a festival is held here. Boys and girls learning to write, propitiate the favor of Tenjin by offering him their writing brushes. A large box full of old brushes may be seen. The gate of the temple is admired for its carving. Formerly a Literary Society, composed of poets etc., met here once a year.

The temple contains a number of good portraits and paintings on wood. On the right of the temple is a marble figure of a cow, and a shrine which contains two faces of the imps called *Tengu*. Near the gate is the figure of a black and white horse, and several subordinate shrines.

This place ought to be visited at the latter part of January as the *gwariobai* (sleeping dragon-plums) are then in full blossom.

**Go Hiaku Rakan** (Temple of the Five hundred Sages, or Disciples of Buddha). There are two buildings; the first contains representations of Hachiman Sama, having three eyes, horns in the back, hoofs like a horse, and long hair similar to that of a woman; Ebisu, accompanied as usual by a fish; Daikoku, sitting on a *koku* (measure of rice), with a mallet in his hands, which he has only to shake to bring countless wealth to the worshipers. Also some gilt-lacquered effigies of the disciples of Buddha, all being about two-thirds of life size. Countless numbers of prayers, are tied to the wire near these figures.

The second building contains a colossal gilt-image of Buddha in the repose of Nirvana, resting on a large throne. One side of him is an elephant and on the other a lion; Kasha, his best disciple, stands on his right hand. It was he who collected the discourses and sayings of his master, and formed the original Buddhist canon. Anan stands on Buddha's left hand. Inside of the railing to the left, is an image of Emma the Lord and Judge of hell. A gigantic representation of Emma is also to be seen at Shinjuku, about half a *ri* from Yotsuya Go Mon.

The **Temple of Hachiman** (The God of War). The chief deity of this temple, situated in the Fukagawa district, is Ojin the son of the Empress Jingo Kogo, who conquered Korea 3rd century. Ojin was deified, and is now worshiped as

posthumous name of Hachiman. Many of the heroes and generals of Japan were in the habit of coming to worship at his temple, and all male infants, are presented with a figure of Ojin. Almost every village in Japan has a temple in his honor.

The visitor passes under several portals, and crossing a stone bridge, finds himself in a temple decorated with white paper and a mirror. This edifice is dedicated to Hachiman. There are several shrines on the right of the temple worth notice. One is dedicated to Kobo Daishi, the inventor of the Japanese Alphabet; another to Ten Sho Daijin, the Sun-goddess and divine ancestress of the Mikado; and to numberless other deities.

Behind the main temple is a miniature Fujiyama, thrown up as an ornament. To the left of the temple will be noticed a shrine in honor of *Kompira*.

**Oji** (King's Son) is a delightful summer retreat, and is generally the rural resort for pic-nic parties. A delicious fragrance floats in the air, and flowers of the richest hues are seen everywhere. The maple trees here at the middle of November show a lovely foliage. Oji has many pretty gardens situated at the opening of a defile from which a small river escapes in cascades and meanders gracefully through the valley. Over these limpid waters arise and extend the galleries and pavilions of the tea-houses, in such way that one may enjoy at the same time the coolness of the water, and the shade of the large trees which surround the establishments. Before reaching Oji, ascend the hill from which a fine view of the country is obtained. Distant from Nihombashi  $3\frac{1}{2}$  *ri*.

The government here has erected a paper factory.

**Zempukuji** (Temple of Virtue and Prosperity) is located in the south-west of Shiba, about half a *ri* distant. The American Legation was situated here from 1857 to 1873. The temple belongs to the sect of Buddhists called Shinshu. The fine old *jinke* tree (aloes) which stand near, is famed throughout the land from the following legend: Many centuries ago, Shinran, the founder of this sect, when on a missionary tour in the Kwanto, stopped at the house of a priest, (previous to the erection of the temple) and there passed the night. By force of argument he converted the priest to his peculiar tenets. Before leaving in the morning, he planted his staff in the ground, saying: If my doctrines be true, this staff will take root and become a great tree. In



process of time, the staff did become a tree, and grew and flourished. Hundreds after seeing the tree, were made converts to the Shinshu doctrine, and the temple of Zempukuji was built. Although, a few years ago, this fine old tree was struck by lightning it is still vigorous. In autumn and early winter it assumes a grand appearance, as its leaves are then changed to a pale golden yellow color.

A little less than half a mile South of Zempukuji, in the cemetery attached to a monastery, are two tombs with English inscriptions, erected at the expense of the late Shogun's government. The first is in memory of Mr. Heusken, interpreter to the American Legation, assassinated January 14th, 1861, while returning to his lodgings. The second belongs to Denkichi a native, but naturalized British subject, who met his death in a similar manner.

**Sengakuji** (Hill Spring Temple) of Takanawa about  $\frac{1}{2}$  a mile from the Shinagawa Station is celebrated over the length and breadth of Japan, as adjoining it are the graves of the "Forty-seven Ronin."

The story of these heroes is told by Mr. Mitford in, his "Tales of Old Japan." It describes how forty-seven brave men avenged the death of their lord, who had been compelled to commit *hara-kiri* for having, in a fit of righteous indignation, drawn his dagger and wounded a courtier of the Shogun. The deceased was buried at Sengakuji. Only fifty-three of his three hundred vassals agreed with Kuranoske, the secretary of the dead lord, to revenge his death. They determined to kill the man who had insulted their master and caused his untimely end. In order to avoid suspicion and throw their enemy off his guard, they dispersed themselves over the country, ever faithful to the object in view. One year was allowed to pass before Kuranoske met his comrades in Yedo. These then numbered forty-six, as the rest had died in the meantime. They attacked the house of their enemy, and all his retainers, cut off the head of him who had insulted of their lord. This they carried in triumph, washing it in the well, which the visitors outside of the cemetery, they placed it on the tomb. There they prayed for some time, head back to the relatives of its former owner.

After the perpetration of this tragedy, they gave themselves up to the Government, who considering the nature of the offence, allowed them to die the death of honor by disemboweling themselves. They cheerfully obeyed this order, and died before the grave of their lord.

Forty-seven upright stones will be seen. The forty-seventh belongs to a Satsuma man, who had insulted and spit upon Kuranoske, whom he supposed had no intention of avenging his master; as in furtherance of his, Kuranoske's schemes, he lay drunk, or pretended to be so, in the street. Afterwards to make atonement for what he had done, and in admiration for Kuranoske, this man committed *hara-kiri* before his tomb.

The temple is remarkable for containing some effigies of the ronin, together with a few relics, such as swords, bits of armor, etc.

**Meguro** (Black Eyes) in the name of a village about  $1\frac{1}{2}$  ri distant from Shiba. This is a very pleasant resort for a picnic party. On a hill, near the village is a temple dedicated to Fudo Sama. The grounds around the temple are prettily cultivated and decorated with flowers. The walks are cool, and the visitor may enjoy a promenade, completely shaded from the Sun, beneath the outspreading foliage of giant trees. Outside the temple, persons are frequently seen standing nearly naked under streams of water which flow out of a brazen dragon's mouth. This is done as a penance to propitiate the gods. Even on the coldest day in winter, devotees will not shrink from the performance of these rites.

There are here bronze images of *Tengu*. *Tengu* is an imaginary being, supposed to inhabit mountains and unfrequented places. It is generally represented with a large nose, wings and two claws on each foot and hand. Naughty children at once promise to be good if threatened with the ire of this dreadful monster. Two or three minutes walk from the temple, brings the visitor to the tomb of Gompachi and Komurasaki. The affecting story of these devoted lovers, is found in "Tales of Old Japan." When Gompachi suffered decapitation for his crimes, Komurasaki, faithful to the last, determined not to outlive her beloved, and with her own hands, ended her life before his grave.

The pieces of paper seen attached to the branches over the

tomb, are partly love knots, and partly manuscripts containing the fond hopes of the numerous lovers who visit Meguro.

The maple trees, too, ought to be seen near the end of November.

The Toyama rifle-range is situated on the western side of Tokio near the Shinjuku botanical gardens. In all Tokio rifle-ranges foreigners are not allowed to practice, except at Mukogao-oka, if introduced by a friend.



### TRIP III (2 DAYS).



#### NARITA.

This town is situated in the north-east of the province of Shimosa, about 15 *ri* from Tokio, in a rural and pleasant district. It may be reached overland from Tokio; the itinerary, then, being as follows:

			Distances between each consecutive place.	
TOKIO (Nihombashi) to	<i>Ri</i>	<i>Cho</i>	<i>Ri</i>	<i>Cho</i>
Ichikawa " <i>Idzumiya</i> " ....	3	25	3	25
Yawata " <i>Nakamuraya</i> " ..	4	19	—	30
Funabashi " <i>Tsutaya</i> " ....	5	29	1	10
Owada .....	9	3	3	10
Usui " <i>Otaya</i> " .....	11	13	2	10
Sakura " <i>Komeya</i> " .....	12	13	1	—
Sakasaka .....	12	31	—	18
Shusui " <i>Komeya</i> " .....	13	13	—	18
Narita .....	15	16	2	3

Or, it may be reached by taking boat at Yokohama and landing at Noboruto at a short distance from which is Chiba, the capital of Chiba Ken. Taking the road, then, which passes through Hasama, the road leading from Tokio to Narita will be met at Sakasaka.

Or, if the traveller desires to see more of the country he may land at Ksaradzu, the distance between it and Yokohama being performed in about  $3\frac{1}{2}$  hours. A boat leaves "the creek" every day at 8 a.m. the fare for one passenger being 10 cents. Should

one wish to hire a special boat with four rowers (similar to the regular boat) the fare would be 2.50 *yen*. Then, the road along the coast is taken, passing through Narawa, Anegasaki, Goi, Yawata and Chiba.

On nearing Narita the stranger will observe here and there some monumental stones. Some of them are of great antiquity, while others have been recently constructed. They are all dedicated to Fudo Sama (the God of Fire). After passing Shusui, where rest can be taken at the Komeya, these monuments become more and more numerous until Narita is reached.

**Narita** has about 600 houses and 3,000 inhabitants. Out of this number of residences, fully 500 are hotels, the best being Wakamatsuya and Surugaya in front of the temple. This may at first seem an exaggeration; but it will not appear so, when it is considered that accommodation is required for no less than 50,000 visitors every month. These come to worship at the Narita-do, a large temple on the side of a hill, to which Narita owes its fame.

**The TEMPLE.** This edifice is one of the most celebrated in Japan. It is situated in the centre of the town, and has a fine grove of imposing trees in its rear. It is dedicated to the god above mentioned. This temple belongs to the Tendai sect of Buddhists, which is one of the most powerful and influential in the country. The edifice covers an area of 225 *tsubo*; it was erected about 27 years ago, at a cost of 100,000 *yen*, and occupied five years in its construction; but the value of property has increased so much since then, that it is now valued at 500,000 *yen*.

The god Fudosama was brought from Kioto to Narita 945 years ago, and by its aid important victories are said to have been gained; one especially against the pretender Masakado, a resident of the province of Shimosa, who during the reign of Shujiaku Ten-o, intrenched himself in a stronghold which he thought was impenetrable, and gave out that he was the rightful and sole sovereign of Japan. Troops were sent from Kioto to punish this usurper. General Hirosawa took Fudosama and the *amakuni* (sacred sword) with him to the battle-field, and after many conflicts, led his soldiers to complete victory.

The Narita-do has seven times been destroyed by fire previous to the erection of the present edifice; but on each occasion Fudo Sama has escaped uninjured. This temple is supported by

30,000 subscribers who pay a certain sum monthly towards its maintenance, and also by contributions from the 50,000 who visit it monthly. The numbers of priests and retainers about the building is 180. Besides these, 100 daily laborers are employed, and 50 others are constantly engaged in making charms, which are sold to the thousands who come to worship. The temple is ornamented with a great amount of carved work, representing groups of persons, as well as dragons and other mythological animals. Perhaps the most excellent specimen of workmanship, is a group of the 500 disciples (Go Hiaku Rakan).

The first thing that attracts the notice of visitors on entering the temple, is the large number of persons at their devotions. Old men and women bent nearly double with age, others blind, and a few lame are imploring the fire god to grant them particular favors, while the young and robust run around the temple, as if their lives depended on their exertions, muttering prayers all the while. In order to obtain some special blessing, it is considered necessary to walk around the edifice a hundred times. Thousands do so, and as its circumference is about a hundred yards, the distance accomplished is not far from six miles. On one side are a number of priests doing a good business by selling charms and pictures of the temple. On the right of the main building is another edifice containing much that is interesting. The traveller will remark a colossal octagonal machine revolving on pivots let into sockets in the floor and roof. This is the book-case, where all the holy books have been deposited for ages. Four hideous devils bear the weight of this ponderous machine on their shoulders. At the back of these sacred books, is to be seen a coil of rope  $2\frac{1}{2}$  inches in thickness, made of human hair. In the course of one year it attains to the length of about fifty fathoms. It is wound around four pieces of bamboo, leaving a large vacant space in the centre, into which pilgrims throw their offerings of hair. This is sometimes done to pacify the offended Fudo, but more generally in confirmation of a vow, that they will offer their hair to Fudo if protected from their enemies, at

wishing to meet with a favorable reception from the God of Fire, must follow this example, for a time at least. Before the worshipper is allowed to bow before Fudo, it is absolutely necessary that his body should be thoroughly cleansed with cold water. Persons are seen kneeling in the yard, while men draw up water from the well and throw it over them. To endure this drenching during winter requires no small amount of endurance.

Close by this well is the *dan-jiki-do* where penitents retire to fast for a whole week, being permitted to drink only water during that time, and to have a daily cold bath.



# ROUTE III.

## VICINITY OF YOKOHAMA.



### TRIP I (1 DAY).

#### KAMAKURA, DAI BUTSU AND ENOSHIMA.

THIS, the nicest trip in the vicinity of Yokohama, can be made in one day, and by two different routes, the best of which will be described first. By the second route one of the prettiest views in Japan, the Plains of Heaven is lost.

The itinerary by the most interesting way is as follows :

YOKOHAMA to			Distances between each consecutive place	
	<i>Rt</i>	<i>Cho</i>	<i>Rt</i>	<i>Cho</i>
Seki .....	2	10	2	10
Kanazawa .....	4	18	2	8
Kamakura .....	6	18	2	—
Dai Butsu .....	6	31	—	13
Inamurasaki .....	7	12	—	17
Koshigoye .....	8	18	1	6
Katase and Enoshima ..	8	28	—	10
Fujisawa .....	9	28	1	—
Totska .....	11	28	2	—
Hodogaya .....	14	1	2	9
Yokohama .....	15	24	1	23

The road between Yokohama and Katase, via Kanazawa can be made either on foot, horseback or in jinriksha; while on the return trip cars can be taken at the Fujisawa R. R. Station.





VICINITY  
OF  
YOKOHAMA.







Engage a jinriksha with two pullers in the morning, say at 7 o'clock, to take you as far as Fujisawa. Fare about 1 *yen* each coolie; be particular in instructing them, to take you to Kamakura by way of Seki and Nokendo, or else they will make a short cut, by turning to the right a little before coming to Seki and make you miss the one view for which you wanted to make the round trip.

**Seki.** There is nothing remarkable at this place, but the jinriksha men generally stop here for a while to refresh themselves. There are two tea-house where foreign liquors can be obtained.

**Nokendo.** After leaving Seki, about half way to Kanazawa, Tomioka, a summer resort for foreigners, is passed to the left. (Tomioka may be reached from Negishi in boat in less than an hour, fare 40 *sen*; or by jinriksha by following the new road which passes by Sugita. See Map of the "Vicinity of Yokohama"). A short walk then takes the tourist to Nokendo, consisting of a single tea-house. A few steps above this is a famous pine tree called *Fude-sute Matsu* (Flinging away the pencil Pine) because the famous Japanese artist Kanaoka, who had come to sketch the scenery, flung away his brush, at the foot of this tree, in despair, being unable to transfer to paper, the beauties of nature which he saw before him.

The view obtained from here is one of the most perfect beauty. On one side Mississippi Bay, dotted with sails, stretching out as far as the eye can reach, and on the other Fujiyama towering high above its neighbors, standing out with its clear outline marked distinctly against the blue sky, and looking the patriarch it is, ever watchful over its country. Beneath, at our feet, as it were, the Plains of Heaven, with the pretty village of Kanazawa nestling in its bosom. Nothing in Japan or elsewhere can surpass the scenery as viewed at this point.

**Kanazawa.** As a rule a short stop is made here to give the horses or coolies a moment to breathe and the riders time to indulge in a glass of beer. Kanazawa, once the stronghold of one of the great daimio, where to this day can be seen the site upon which his castle stood, and the remains of the fortifications which once surrounded it, is situated on the eastern shore of GOLDSBOROUGH INLET. When Kamakura was the Eastern Capital of Japan, Kanazawa was a very important town.

In the time of the Hojo family, many curious laws or edicts were enacted, which are still observed by the people of the neighbourhood. The tombs of Hojo Akitoki and his son Sadatoki are to be found at this place. The former is said to have established the celebrated school of Chinese literature, and the large library which formerly existed here. The large temple in the village is worth a visit.

At this place are to be seen in their glory the finest flowers grown in Japan. They are peonies, and their gorgeous beauty is exceeded by no other blossoms to be found in the land. The plants are of an average height of about six feet, and have been furnishing their wealth of beauty these three hundred years. The peonies are in full flower during the month of April, the later buds not opening until the first days of May. They are of different colors, some white, streaked with delicate shades of pink, deepening into bright hues of scarlet, with stamens variegated with purple, scarlet, pink and shades of color almost indescribable, others of delicate shades of purple, and others of a rich dark maroon shade. The average diameter of these flowers is eight inches but measure some times as high as fifteen, and some of these shrubs produce as many as twenty flowers. The chrysanthemum here is also found of enormous dimensions and the lilies attain a size and beauty unknown elsewhere. The lilies of Kanazawa are unequalled, camellias attain the dimensions of forest trees, and the rapidity of growth of the bamboo is almost incredible. The name, Plains of Heaven, by which this place is known, is certainly not misplaced. Inns: Iwamoto and Ibisuya.

**Kamakura** is situated in a valley, enclosed by hills. Enough might be said about this ancient historical old town to fill a large volume; but space will allow but a few remarks. Kamakura was for nearly 400 years the political capital of Japan. Here the Minamoto family resided. It was made the military capital or the Empire in 1185 by Yoritomo, the first Shogun. Here many bloody battles were fought; and here some of the most remarkable and stirring events in the history of Japan happened. Of almost every spot of ground, something can be related to entertain the student.

The greatest attraction is the Shinto temple of Hachiman on Tsurugaoka hill. The approach to it is imposing and beautiful.

The temple proper rests on a plateau, which is reached by climbing fifty eight steps.

Before the temple stands the Kagura Den, used for the performances of sacred dances (*kagura*).

On mounting the steps, examine the noble specimen of *icho* tree (*Salisburia Adiantifolia*) on the left, said to be a thousand years old. It is related that in 1218 Kugio, the grandson of Yoritomo, stood behind this tree, dressed as a girl, waiting for an opportunity to kill Sanetomo, his own uncle, who had been made minister of state in place of Kukio's father, killed to make room for Sanetomo. This design was accomplished one night as Sanetomo descended the steps. The shrine of the later is seen on the right of the step where he fell.

From this elevation, a beautiful view is obtained down the avenue stretching to the sea.

Within the temple are seen some very fine and costly swords, manufactured by men of great celebrity as armorers. The very long sword, ornamented on the scabbard with the phoenix and *kiri* flowers, belonged to Odawara Hojo. There are three swords which once belonged to Yoritomo. The scabbards of two of them are of silver, inlaid with gold, while the blades of the three are lacquered to prevent rust. Three more swords, once the property of other Shoguns, are elaborately ornamented with the gold chrysanthemums. A stand of ornamented bows and arrows is worthy of notice. It is massively embossed with gold and silver storks and ornamented with pearl. These were the property of Iyemitsu the third Shogun.

Ieyasu's dragon-helmet with white cords and decorated with filigree work is exhibited. There are also a helmet which belonged to Hideyoshi (Taiko sama), Nichiren's inkstone, Yoritomo's hunting suit, etc. The shrine of Take-no-Uchi is in the left wing of the temple. He was the guardian of Hachiman, and is said to have lived upward of three hundred years. Turning to the right, on the North, the visitor will notice an image of Yoritomo, whose shrine stands outside the temple enclosure to the westward; his tomb is at the head of a flight of steps to the westward.

Some large enclosed stones (*onna ishi*) are believed to possess some sacred influence. One of these, under a tree, to the right, is prayed to by barren women, that they may become fruitful.

and by persons of both sexes that they may find suitable husbands and wives.

The temple is full of warlike and ecclesiastical relics, together with a large quantity of curios. All these are highly prized by the Japanese; and must prove very interesting to visitors, particularly to those who have a little acquaintance with Japanese history.

An annual festival is held on the 15th, 16th and 17th of September.

There is a "Marine Sanitarium" (The Kamakura Kaihin-in) on the shore where foreign guests are treated in foreign style. A resident physician is always in attendance and there are: A gymnasium, a billiard room, an archery ground, etc., and musical instruments and toys for children. The charges are very moderate.

**Dai Butsu** (Great Buddha). This famous bronze image of Buddha, stands near the village of Hasemura, which is less than half a *ri* from Kamakura. Dai Butsu was cast in 1252 by one Goroyemon, under the orders of Yoritomo, and was formerly under the roof of the temple of Shōjo Senji; but the latter no longer exists, having been destroyed, it is said, by a tidal wave in 1494. Nothing now remains but the foundation stones. Visitors are requested to offer a few *sen* for the erection of a new roof.

Japan is celebrated for two such colossal images. The largest metal statue is at Nara (near Kioto). It is said that a full grown person may crawl through his nostrils into the head. Its dimensions and those of the one at Kamakura are given below:—

	NARA.	KAMAKURA.
Height.....	53 ft. 6 in.	50 ft. 0 in.
Length of Face .....	16 " 0 "	8 " 6 "
" " Ear.....	8 " 6 "	6 " 6 "
Width " Nostrils ..	3 " 0 "	2 " 3 "
" " Mouth....	3 " 8 "	3 " 3 "

According to the Japanese, the two images are composed of copper, tin and a little gold. They are hollow, and the one at Kamakura is decorated inside after the manner of temples. Foreigners are charged about 10 *sen* for visiting this chapel. The image at Kamakura weighs about 450 tons.



The priests have here set up a small camera, and photograph visitors, taking Dai Butsu as a background to the picture.

Near the Dai Butsu there is a small temple dedicated to Kwannon from which a splendid view of the surrounding country is obtained. The great image of Kwannon, about 30 feet high is concealed by doors which are opened only on March 12-18 and on June 17-18. It can be seen very dimly after passing through a little door to the left. The image is said to have been sculptured, in the 8th century, by a certain Kasuga Bus-shi.

**Inamura Saki.** The road from Kamakura to Enoshima takes a westerly direction and strikes the beach near the village of Sakanoshta. Here all educated Japanese pause, and while contemplating the lovely scenery, conjure up the fond historical associations of events which occurred on this spot: Nitta Yoshisada, the faithful, brave and devoted vassal of the Mikado Godaigo, was sent in 1333 against the powerful forces of Hojo, the lord of Kamakura. At this place he received a sudden check from a fleet of war-galleys, which blocked his passage by sea while an overpowering army prevented his progress by land. His followers were in despair and expected defeat, for it seemed hopeless to attempt forcing a passage through such a formidable barrier, while the fleet was so near. Nitta, however, the night previous, had sacrificed to the *kami* and earnestly entreated that the waves should recede. The Emperor presented him with a beautiful sword. This as a prayer offering, he cast into the sea in the presence of all his followers. That evening the tide ebbed, and at daybreak, the galleys were far out in the bay, too distant to do any harm. The soldiers of Nitta, seeing that their leader had been thus highly favored by the gods, placed every confidence in him, and unhesitatingly followed him to triumphant victory over the dry beach. Kamakura was taken, and the power of Hojo at an end. In this conflict 6800 retainers of Hojo were either killed or committed *hara-kiri*.

The Volcanic island seen in the south is Oshima or Vries Island; and in the same direction, but more distant, are the mountains of Idzu. On the right may be seen Enoshima and the peak of Oyama.

The road from Inamura Saki to the village of Koshigoye was the scene of many battles, fought in the middle ages for possession of Kamakura.

A little further on the tourist crosses the stream called **Yukiai Gawa**. **Yukiai** means, to meet in the way from opposite directions. A very interesting incident is connected with this spot: **Nichiren**, the celebrated Buddhist priest who lived at **Kamakura** about A.D. 1250-1280, had incurred the displeasure of **Tokiyo** **Hojo**, the lord of that city, and was sentenced to be beheaded in the village of **Koshigoye**. The executioner had raised the sword, and was about to strike, when the weapon was broken into three pieces, and the priest remained uninjured. Astonished at this occurrence, the executioner sent a message to **Kamakura** to beg that **Nichiren** should be reprieved; as it was supposed that a miracle had already saved his life. **Tokiyo**, at the same time repenting of the sentence, had sent an attendant to order his pardon. The two messengers met at this brook and hence the name.

**Koshigoye**. The relics of **Nichiren** are preserved here in a temple called **Kiukoji**. A tomb in the cemetery of this village called **Chojatska**, contains the remains of the sixteen children of a rich man, who were devoured by dragons.

**Katase**. There is nothing at this villarge to attract the attention of the visitor, beyond a Buddhist temple of little celebrity. Lately the grounds surrounding it have been laid out in pretty gardens, from which splendid views in every direction are obtained. Here the **jinriksha** is left, and a little rest taken, as fair accommodation may be obtained at the "**Kashiwaya**."

**Enoshima** is a delightful resort for a large number of pleasure seekers. Even in winter the island is well worth a visit, as the scenery is ever beautiful, and the rocks are clothed in perpetual green foliage.

**Enoshima** is an island only during spring tides, or when the wind blows strongly from the sea, being a peninsula under other circumstances. Here are two large tea houses, where foreigners can stop at, the **Tatsubanaya**, where the owner and his ancestors have lived for upwards of two or three hundred years, and the **Houchi** of comparatively modern date. The best inn though is the "**Iwamotoya**."

On the island is a narrow inclined street, full of hotels and shops, where coral, sea shells and many curiosities, worked into ornamental and useful articles are exposed for sale. Here, many specimens of the "**Hyalonema Sieboldi**" (*hosu-gai*) are seen. This rare and interesting sponge, which grows with its

glassy cable downwards, is found only in deep water, at some distance from the coast of Japan.

Enoshima is noted for its delicious fish, which are kept fresh in deep ponds until required for use. Divers are daily employed in bringing to the surface *awabi* and cray-fish. Huge crabs measuring ten to sixteen feet between the extremities of the outstretched claws, are sometimes caught.

The origin of Enoshima, as translated from the Japanese, is as follows:

"In the sixth year of the reign of Kai Kua Tenno (152 B. C.) a great storm arose at night off the coast of Sagami. Black clouds covered the sea, and the waves reached unto the heavens. In the morning celestial music was heard, and in a parting of the clouds, appeared a beautiful lady of divine form, accompanied by two boys of exquisite beauty. The storm ceased, the black clouds were dispersed, and the island of Enoshima appeared with the heavenly lady sitting on its top." This lady was Benten.

Many years ago, the people of Sagami were terrified by five large dragons, which lived in the marshes, then so abundant. Hundreds fell victims to these rapacious monsters; and one rich man lost the whole of his children. Benten however, tamed the dragons, and rendered them powerless to do harm.

There were several temples on this island, one of which was devoted to the worship of this goddess.

There is also a cave, said to have been made when digging for gold. It may be entered with safety at low water. The bonzes will supply lights. The original shrine of Benten was formerly kept in this cave, but has since been removed to make it agree with Shinto principles.

On returning, if required, take jinriksha for the Fujisawa Station. Fare for each puller 8 *sen*. The cars will take the traveller to Yokohama in 47 minutes.

By the other route, should time be pressing, the cars of the Tokaido line are taken in the morning direct for Kamakura, from which place Dai Butsu, and, if desired, Enoshima are visited. On returning, jinriksha are taken at Katase for Fujisawa; or if Enoshima is omitted, the return to Yokohama can be made by railway from Kamakura.



## TRIP II (3 DAYS).



### OYAMA.

Take cars at the Yokohama R. R. Station for Hiratsuka, and thence jinriksha for Koyasu. Fare for one puller 30 *sen*; time about two hours. The return is made in much less time.

Should one desire to see more of the country he may take the following road:

		Distances between each consecutive place.	
YOKOHAMA to	<i>Ri</i>	<i>Cho</i>	
Kashiwo.....	2	27	2 27
Chogo.....	4	33	2 6
Yoda .....	6	24	1 27
FERRY—			
Toda.....	7	15	— 27
Kasuya.....	8	15	1 —
Ishikura .....	9	23	1 8
Koyasu .....	9	27	— 4

The road to Oyama runs through an undulating country with pleasing scenery, but having no temples or historical associations worth describing. There is a horse race held every year in February at a race course situated between the villages of Okadzu and Chogo. The Sagami-gawa is crossed by ferry at Toda. From here to Koyasu the road is almost always ascending.

The village of Koyasu, at the foot of Oyama, runs into that of OYAMAMACHI, in such way that, as is very often the case in

Japan, one cannot tell where one village ends and the other commences. The jinriksha coolie will stop at the entrance of Koyasu, at the Komaya, while the traveller will be told that he is at the Kameya (where he should have directed the coolie to go) in Oyamamachi: Advantage is taken of the names of the hotels sounding very near alike, and of the ignorance of the visitor who believes himself to be at his destination. He should insist that his luggage is carried to the *Kameya* without stopping (the jinriksha though must be left at the entrance of Koyasu), where better accommodations for foreigners are found. In this way the summit is more easily reached the start being made from a nearer point. The accommodations at the hotel in Koyasu are solely for Japanese guests, although foreigners are taken in, but at the Kameya foreign custom is especially invited. The two gardens at this hotel are good specimens of what amount of scenery can be crowded in an extraordinarily limited space.

**Oyama** (Big Mountain), is another place occasionally visited by the foreign residents of Yokohama and Tokio, and by the Japanese, as this too is a sacred mountain.

Oyamamachi as well as Koyasu, consists of a stream running along side of a single street, the further end of which is reached by a large number of steps. The inhabitants are occupied either in entertaining the pilgrims or making rosaries for them and toys for children. Not far from, and back of, the Kameya, is a cascade about 20 feet high forming at its bottom a sacred pool. Further on the traveller comes to a *torii* from where two flight of steps commence; one of longer and easier ascent than the other. A large temple is met about 28 *cho* from the summit, where there is another small sanctuary in a ruined state. The top is about 4000 feet high, and from it a fair prospect can be had of a large tract of country, but it cannot be compared with the view that can be obtained from the summit of some of the mountains of the Hakone range.



### TRIP III A (1 DAY).



#### YOKOSKA.

Yokoska is easily reached, in about two hours, by the steamers which leave Yokohama, from the English Hatoba, four times daily, and allows the tourist to remain there nearly all day.

Another and the quickest way is by taking the cars at the Yokohama R. R. Station direct for Yokoska.

At this place, situated in Susquehana Bay, are the Arsenal and Dockyard of the Government. The Mitomiya is the hotel mostly frequented by foreigners. A short distance from it is the village of Hemi, near which place the grave of Will Adams, the celebrated English pilot is found.

The visitor may return by Hemimura, Kanazawa, Tomioka and Negishi. Hemimura is distant from Kanazawa about three *ri*.

To reach Hemimura from Yokoska, the traveller has only to pass through the gate in front of the landing wharf, and turn to the right, when he will soon find himself on the desired road. After a few minutes walk a temple belonging to the Shinshu sect of Buddhists and founded by Shinran is seen on the right. For a small fee the priest will exhibit a bronze image of Kwanon in a gilt case, together with a long leaf, such as the people of Burmah and Siam use for writing on. This is covered with characters and set in a gilt frame. Three figures are very skillfully represented on the latter, said to have been carved by Adams, who, if the priest is to be believed, worshipped them according to the Buddhist rites.

About ten *cho* distant from this temple, entailing a walk of about half an hour up hill, are the great attractions of this locality, the tombs of Will Adams and his Japanese wife, discovered by Mr. J. Walter of Yokohama in 1872.

This celebrated pilot left the shores of England to join a fleet of ships, fitting out in Holland for a voyage of trade with Japan. The enterprise proved most unfortunate. The ships had to contend with boisterous weather, and the crews suffered greatly. Only one of the fleet, with Adams on board, reached her destination, in the year 1807. On arriving at Japan the troubles of the survivors were not at an end, for they were treated by the natives with much cruelty. The authorities, however, finally relaxed their severities, and the unfortunates were afterwards treated with kindness. Adams owing to his knowledge of mathematics and ship-building, became a great favorite of the Shogun, who conferred upon him the annual revenue of 250 *koku* of rice and a tract of land at Hemimura. Adams, although treated with respect and honor, nevertheless, wished to return to England, as he had there a wife and daughter. This not being allowed, he took to himself a Japanese wife, by whom he had a son and a daughter. He lived for many years at Anjin-cho (Pilot Street) near Nihombashi, Tokio. Before dying he choose this spot for his grave. It commands a good view of the surrounding hills and bay. The original expense of the tombs and stone lanterns, was defrayed by his neighbors living at Anjin-cho. One of his countrymen had a stone walk and flight of steps constructed by means of which, the tombs are made of easy access. He left \$2465 to be equally divided between his English and Japanese family. A new tomb has been lately built.

Many Japanese believe themselves to be his descendants. The people of Anjin-cho celebrate an annual festival in his honor on the 15th of June.

**Uraga.** Less than 2 *ri* from Yokoska is the town of Uraga, celebrated as the place where Commodore Perry anchored in July 7, 1853. Splendid views are obtained on the way to, and on the hills surrounding this town.

Time permitting this and the following trip ought to be made together according to Trip III B.



## TRIP IV (3 DAYS).



### KANOZAN.

When looking from Yokohama, in an easterly direction, across the Bay of Tokio, on a fine day, the mountains of Kadzusa and Awa are visible. This range is called Nokogiri Yama (Saw Mountains), as when viewed from a distance, its profile has a serrated appearance, resembling the teeth of a saw. Kanozan (Deer Mountain), 1210 feet above the level of the sea, is the highest hill in Kadzusa.

It can be reached from Yokohama by taking the boat (a large sampan) which leaves every morning "the creek," near the Maidabashi, at *about* 8 o'clock, for Futsu (8 *ri*), and thence with jinriksha to Kanozan (5 *ri*). FUTSU is a large and dirty fishing village on "Sandy Point" opposite and due East to the entrance of Yokoska Harbor. The fare by the regular boat is 10 *sen* for each person; but a similar sampan can be hired for a party's own exclusive use for 2½ *yen*.

Or, a boat can be engaged, for the same amount, for Ksarazu (7 *ri*), the principal town in Kadzusa, thus avoiding some of the inconveniences, which will be pointed out further on; but the length and inconvenience of the journey by water in a Japanese sampan is the same.

The above are the most objectionable ways of arriving at Kanozan, although apparently the shortest. Should the wind fall the passage to Futsu will take about 5 hours; then 1½ hour is lost in this village in waiting for jinriksha, if more than one is wanted, as they have to be sent for to another village, Sadamoto,



while in Futsu accommodations are of the worst kind, and when one has landed there he requires some food.

The road from Futsu to Kanozan is far inferior to the one from Ksarazu, although both of about the same length (5 *ri*).

The best way is to take passage in a little steamer which leaves Relganjima, Tokio, every morning at 8 o'clock for Ksarazu, time 3 hours, accommodation fair; fare 1st class 40, second class 30 *sen*. Jinriksha to Kanozan, time 4 hours (in returning much less), fare one coolie 35 *sen*. Arrived at the foot of the hills either two coolies are required, or Kanozan must be made on foot. The walk is very pleasant.

In returning, leave Kanozan, in jinriksha, at about 9 a.m. Ksarazu will be reached in less than 3 hours. Stop at the Fushimi-ya, (an excellent Japanese hotel) where tickets can be procured, and from where sampan can be taken for the steamer laying at anchor at a short distance. The steamer leaves every day at 1 p.m., and will reach Relganjima, Tokio, in ample time to catch the 5 o'clock train at Shimbashi for Yokohama. From the landing to Shimbashi jinriksha with one puller 10 *sen*.

Whatever road may be taken, however, two days are lost in going and returning, but the views enjoyed, especially the one of Ku-jiu-ku Tami, will repay the trouble. In summer Kanozan is a delightful resort, and although not very high, being the highest of the hills in the province the wind has fair play, and is constantly felt.

There are many good Japanese Hotels here, with splendid views, as the Maru-shichi, Fukui-ya and Fuji-ya, but by far the best is the Yuyo Kan, lately built, especially with regard to foreign guests. But for something discordant here and there of minor importance, it is an agreeable blending of Japanese and foreign architecture. The wood, of which the building makes a magnificent show, was all obtained from the surrounding country, which abounds in magnificent specimens of tall conifera. The hotel, on clear days, can be seen with a field glass from the bund of Yokohama.

The village is divided by an old Buddhist temple in two portions: the lower portion, Shtamachi, which is first entered, either from Futsu or Ksarazu, and an upper one, Wamachi.

The temple, built in the beginning of the last century, is situated within a grove of gigantic trees, and is dedicated to

Yakushi, in whose honor festivals are held on the 28th of March every year. In the same grounds the Rokkakudo (hexagonal hall) is worthy of notice as it gives an idea of extreme antiquity, while comparatively modern.

Kanozan may be considered one of the centres of the most picturesque scenery in the country. Less than 10 minutes walk from the lower end of the village, in an easterly direction, on the left of the road, a *torii* and 218 steps lead to the old Shinto temple dedicated to Shiratori Jinja, on the highest point of Kanozan. The view from this temple is obstructed by the tall trees surrounding it, but on the opposite side of the *torii*, a stone throw from the road, the magnificent view of the "99 valleys" (*Ku-ju-ku Tani*) spreads before you.

From the edge of the hill here, whose side is cut away almost perpendicularly, is displayed one of the prettiest and original views in Japan. It reminds one of a map in relief, not on a very large scale, of a very mountainous country. One imagines almost that he can measure the hills and little valleys with compasses. The view is limited, commencing from the left, by the hills of Tengaki, Sakanata, Kiosumizan, Makibana and Nokogirizan.

A little to the right of the spot from which this view is obtained, a course has been recently built, for horse racing *a la* Japanese (*Keba*). Where the turn is the sharpest the side of the hill is almost perpendicular, and should the horse stumble, which he is most likely to do on a curve of such short radius, he with the rider would make the highest jump ever attempted.

On the opposite side of the village, less than half an hour walk from Wamachi, at a spot called *Tortizaka*, and known by having on it one or two *tateba* (resting places for coolies) another splendid view is obtained, almost similar to the one from the Yuyo Kwan. The view includes the Bay of Tokio, and Fujiyama.

Further on, about one *ri* from Wamachi, near the village of Togura a very large camphor tree (*Kau no ki*) and a waterfall are to be seen.

About 7 *ri*, in a south-easterly direction from Kanozan, on the coast, is Kominato celebrated for being the birth place of Nichiren, the founder of the Hokke sect of Buddhists, to whom belongs the temple deifying Kanozan in an upper and village.

The traveller, being at Uraga, may hire boat for Minato (also called Ten-jin-yama), a prettily situated village (south of Futsu), which he will reach in about 2 hours, and ascend Kanozan distant about  $2\frac{1}{2}$  ri.



TRIP III B (4 DAYS).



**YOKOSKA, URAGA, KANOZAN.**

Time allowing the places described in the previous two trips ought to be visited as follows :

Take boat or cars direct for Yokoska (or after having seen all the places described in Trip I, instead of returning to Yokohama, take cars for Yokoska) and after having visited Hemimura, walk to Uraga from which place hire *sampan* for Minatomura (Tenjin yama). From there proceed to Kanozan and return by way of Ksarazu to Tokio and Yokohama.



# ROUTE IV.

## THE HAKONE RANGE.



### TRIP I (2 DAYS).

#### MIYANOSHTA AND VICINITY.

In the trips of this Route headquarters are supposed to be made at Miyanoshta as the most central place from which to visit the most interesting places in the Hakone Range, and as there will be found the best hotels, for foreign guests kept by natives, in the neighborhood if not in the whole country.

To reach Miyanoshta cars are taken at the Yokohama R. R. Station for Kodzu, and thence jinriksha, carriage or tramway. Fare from Kodzu to Miyanoshta about 60 *sen*.

The following are the places along the Tokaido Railway as far as Kodzu :

YOKOHAMA to			Distances between each consecutive place.	
	<i>Ri</i>	<i>Cho</i>	<i>Ri</i>	<i>Cho</i>
Hodogaya .....	1	22	1	23
Totska .....	3	23	2	—
Fujisawa .....	5	32	2	9
Hiratska .....	9	14	3	18
Osso .....	10	5	—	27
Kodzu .....	14	5	4	—

**Hodogaya & Totska** are two large towns of no importance from any artistic or historical points of view, but at the last place should the tourist wish to spend a "Sunday" he will find

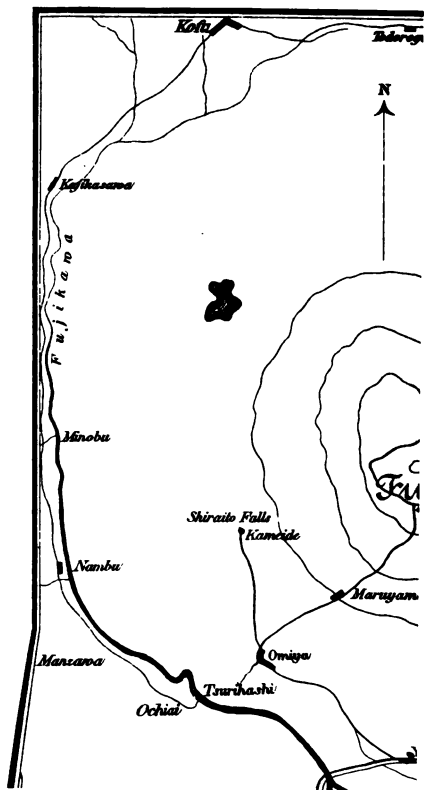
•

•

•

•

•





*Hachioji*  
*Komagino*







good fare and a hearty welcome at Curtis' Hotel. About a mile South of the town, on the right hand of the old road to Kamakura, are some artificial caves (*Taya no Ana*). Representations of many living and imaginary creatures are carved on the wall.

**Fujisawa** is a busy commercial town situated on the *Sakagawa* (Boundary River), so called because it forms the boundary of two provinces, Takaza and Kamakura. Fujisawa contained a very fine temple called Shojokoji, belonging to the Godo sect of Buddhists. It was burnt down in 1880, but is now almost wholly rebuilt.

The Mikado and Shogun, frequently came here to worship, and occupied some of the handsome apartments during their stay. The presiding deity is Taikosama. Many members of the Hojo family are buried in the cemetery adjoining this temple.

The best hotels at this place are Tomoyeya and Kameya.

In the spring, thousands of people are met here wending their way to all parts of the country. They go in companies of five or six. Some are dressed all in white, and are called *Oyama-Matri* (The going to Oyama); others are known by the name of *Kompira-Matri* (The going to the temple of Kompira). Those habited in tight-fitting clothes, a broad sun-hat and straw sandals, present the most striking appearance. A piece of straw matting envelopes their bodies, and is used as a protection against heat and rain. When camping out in the open hair, the matting is utilized as a carpet to sit upon. All of the above pilgrims (*dosha*) are supposed to be making a pious tour to worship at those places which their name designates.

**Hirataka** is of little importance, beyond containing two or three good tea-houses.

**Osio** possesses such an aspect of cleanliness and quiet, that many travellers are tempted to pass the night at one of the comfortable tea-houses to be found there. About dusk, fifteen or twenty girls will be seen promenading the principal street. They are dressed in the most gaudy colors, and with painted faces and rouged lips, are out for exhibition before plying their unfortunate trade. The Toriokan is an excellent hotel on the sea shore.

**Kodzu** about  $1\frac{3}{8}$  *ri* before Odawara is a village brought lately into notice only for having been for a short time a terminus on the Tokaido R. R.

**Odawara** is situated on the Hayakawa (Rapid River); so called because it flows rapidly down the Hakone range. It has its source in the north-west portion of the Hakone Lake, and empties itself into the Bay of Odawara.

Odawara possesses considerable historic interest. From the year 1200 to 1600, it was a city of much importance. It was for a long time the residence of the "latter Hojo family." They came from Ise, about 1500 and after conquering Idzu obtained possession of Odawara. This family was afterwards annihilated by Hideyoshi (Talko Sama). After the fall of this house Odawara fell into the possession of the Okubo family. The castle is now in ruins, and the moats are filled up with rubbish. There are some very good hotels, one of which, the Kataokaya, has special accommodations for foreigners.

From Odawara to Miyanoshta the itinerary is as follows :

ODAWARA to	<i>Ri</i>	<i>Cho</i>	Distances between each consecutive place.	
			<i>Ri</i>	<i>Cho</i>
Yumoto .....	1	26	1	26
Tonosawa .....	2	—	—	10
Miyanoshta .....	2	31	—	31

Having taken a new conveyance at Odawara, the Hayakawa, a river which the pedestrian will cross more than once in his tramps in the neighborhood of Miyanoshta, is crossed again at Sammaibashi.

**Yumoto** is a picturesque village noted for the manufacture of wooden articles. A good hotel in which to pass a few of the hot days of summer is the Fukuzumi.

**Tonosawa** is another hamlet prettily situated on the Hayakawa, noted for its hot baths, and having also two good hotels, the Suzukiya and the Tamanoyu.

**Miyanoshta** is one of the summer resorts of foreigners residing in Japan. The two best hotels, or rather the only two hotels where accommodations in foreign style can be had, are the Fujiya and Naraya, the last one being the most prettily situated. It frequently happens, during the warm season that every room of these hotels is occupied, still lodging will always be found as the sojourners are always moving from place to place in the neighbourhood.

Miyanoshta and the places in its vicinity are celebrated for their hot mineral springs containing sulphur and other therapeutic ingredients. In any of the inns, where the tourist may be resting, he will find baths of these waters which are brought from the hills in a succession of bamboo pipes.

**Dogashima.** Almost under Miyanoshta lies this quiet little village imbedded between mountains. Two paths lead from Miyanoshta to Dogashima, one of which runs along a waterful.



## TRIP II (3 DAYS).



### OJIGOKU, OTOMITOGÉ AND FUJIYAMA.

The itinerary from Miyanoshta to Fujiyama via Gotemba is as follows:

MIYANOSHTA to			Distances between each consecutive place.	
	<i>Ri</i>	<i>Cho</i>	<i>Ri</i>	<i>Cho</i>
Kiga .....	—	11	—	11
Miyagino .....	—	16	—	5
Sengokuhara .....	1	29	1	13
Otomitoge (top) .....	2	17	—	24
Gotemba .....	4	17	2	—
Subashiri .....	7	17	3	—

After leaving Miyanoshta and passing Sokokura, which may be called, its western end, in about a quarter of an hour Kiga is reached.

**Kiga** and **Miyagino** are two small villages with nothing remarkable except the pretty situation, the former having a good hotel, the Matsukaya, and plenty of hot baths. A diversion may be made to the left and

**Ojigoku** reached from either, but the ascent from Kiga is preferable (about 10 *cho*).

Ojigoku (Big Hell) is a perfectly barren, sulphurous mountain, about 1,300 feet above the level of the sea. Over and through it flow streams of sulphurous water, and from the cracks, one comes to now and then, break the sound of subterranean rivulets and the vapor that arises from the boiling waters below. The *surface of the mountain* is covered with sulphur deposits, and

there is no path over which one unaccustomed to the dangers of the place could go with safety. The native guides use the greatest precautions, for the apparently solid portions of the mountain are constantly shifting, and the whole party might be precipitated through a gap made by their united weight. The guides, who use long bamboo poles to try the ground in front and on either side of them, must be followed in single file, with sufficient space between each member of the party, who also carry long poles, to guard against too great a weight being in the same place at one time. Along the more dangerous portions a narrow path is made by such of the natives as may have lately crossed the mountain by placing a line of stones on either side, and frequently within a foot of these stones the poles may be thrust through the crust, when upon the withdrawal of the pole a rush of vapor will come forth. The view from the top of Ojigoku is exceedingly beautiful, and the traveller will recognize places already, or about to be described.

Descending the mountain by its northern side the path may be taken which leads to Sengokuhara and Otomitoge.

**Otomitoge.** From this pass on the one side the traveller looks back on the Hakone lake and on the valley through which he has passed, while before him lies outspread the vast level plain from which the harmonious curves of Fujiyama sweep upward.

**Gotemba.** At the foot of the long slope below Otomitoge lies the village of Gotemba, surrounded with a wide extent of highly cultivated lands, all showing the same careful tillage that is to be seen all over the country. This village is quite a pretentious one, and is a busy center of traffic and travel, having large and well appointed hotels, among which the Fujiya and Omiya are preferred by foreigners.

**Subashiri.** The next stage is the village of Subashiri on the further side of the valley and at the base of Fuji. The road thither is a delightful one to walk over, as it leads through shaded avenues and paths.

Subashiri is only noted as being one of the immediate points from which a departure is taken to ascend the mountain. It boasts of one street only and may be designated as a village of hotels and restaurants. From one end of its single street to the other are hundreds of advertising flags displayed. Hundreds of

bright-colored streamers float on the breeze, each telling its tale of superior accommodations to be obtained at the place from which it is suspended. Foreigners prefer though to pass the night at Gotemba, as its hotels are cleaner and have better accommodations.

At the extremity of Subashiri there is placed a *tori*, and there stands a temple dedicated to the worship of the god of the mountain. Many of the pilgrims who congregate at the village on their way to Fujiyama arrange to spend the night here, and worship at this temple.

### THE ASCENT OF FUJIYAMA.

The best time for the ascent is between the middle of July to the middle of August.

The start for the summit should be made very early in the morning, and guides previously engaged. Fee for each guide 1 *yen* a day. These hardy men, not only conduct strangers to the top, but carry their luggage strapped to their backs. This among other things should consist of warm rugs and overcoats and a supply of provisions. A good telescope would be a source of great enjoyment. The guides furnish their patrons with staves about six feet long. Straw sandals (*waraji*) are much preferable to boots or shoes, for those who can wear them as being less likely to slip; but several pairs of these will be required.

\* "Horses may be taken as far as the rest-sheds at Mma-gaeshi, 1½ *ri*. This part of the way lies along a broad avenue through the forest, with an average incline of 4 or 5 degrees; the path beyond is narrow and impracticable for horses, being obstructed in places by the roots of trees. The next stage of about 1 *ri*, still ascending gently, brings us to the small temple known as Ko-mitake. On the way and just before reaching this temple are some half-a-dozen rest-huts, at most of which Japanese food is obtainable. At Ko-mitake the ascending path passes through the temple to the right of the altar, while on the left enters the descending path. About half-way between this point and No. 2 station the path issues from the forest on to the bare cinders of

---

\* From Satow and Hawes'.

the base. At No. 1 station the hut no longer exists. Wild strawberries abound near the upper limit of the forest. The path now winds among bushes over the hard black ashes, passing hut No. 3 in ruins to No. 4, where the steeper part of the ascent begins. To the right or No. 4½ (*Sht-go go-shaku*) is a hut at the entrance to a small cave called *Tai-nai*, or 'Womb.' The dwarf alder bushes cease about No. 5. In the vicinity of this station is found the curious *Boschniakia glabra*, known by the Japanese as *o-niku*; a decoction of the root is esteemed by them as a valuable cure for bruises. At this station there are 2 huts, both good, and immediately above them again is the hut No. 5½ (*gongo go-shaku*). From the 6th to a little beyond the 7th station the track ascends by some steep lava dykes. Although there is no regular path, the way is not difficult to find, as it is very distinctly marked by the cast-off sandals of the pilgrims. Above No. 7 the ascent is by carefully arranged zigzags among the loose cinders. At Station No. 8, where the Yoshida ascent joins in on the right, are eight huts, offering excellent accommodation. At No. 9 there is one hut, and at the top (*cho-jo*) are as many as eleven.

*Approximate heights of the Stations.*

	FT.
Subashiri .....	2,520
Mma-gaeshi .....	4,410
Ko-mitake .....	6,430
No. 2 Station .....	7,560
" 4 " .....	8,420
" 4½ " .....	8,570
" 5 " .....	9,400
" 5½ " .....	9,450
" 6 " .....	9,800
" 7 " .....	10,200
" 8 " .....	10,990
" 9 " .....	11,640
Summit .....	12,100

DESCENT TO SUBASHIRI.

The path is the same down to No. 8, where it breaks away to the right, and descends the loose cinders by a kind of glissade, in Japanese *hashiri*, direct to the Suna-harai hut, at the upper

edge of the forest; the time required is not more than two hours from the summit. Between No. 8 and Suna-harai the path passes none of the huts. Ko-mitake (see above) is about 15 min. further on through the wood."

**Fujiyama** is an extinct volcano. Eruptions are mentioned in the chronicles of Japan as having occurred in A.D. 799, 864, 936, 1082, 1649 and 1707. Though surrounded by mountain chains on three sides, Fuji is not of them, as it rises from a plain on three sides, while on the side of Omiya the base is washed by the ocean tides. The glory of Fuji is its symmetrical contour. Only on the south-east side is there any break in its majestic beauty. Its height is about 12,200 feet, and probably there is not another mountain of its altitude that presents fewer obstacles to its ascension. The circumference at the base is about 123 miles. The ascent may be made from five different points or villages, located at its base and quite distant from one another, so that people coming from any point of the compass need not make any long circuit to enter upon its ascent.

Fujiyama is holy ground to great multitudes of Japanese who make annual pilgrimages up its heights. A curious spectacle is presented by the crowds of pilgrims meeting here; those coming down mingling with those going up, all of them dressed in white garments, with a rosary of beads suspended from the neck and bearing a staff; and suspended from the belt encircling the waist of the head-man of each band a bell, whose jingle rings out upon the air at all hours of the day and night.

There is a parapet of lava built on the outer edge of the top, inside of which there are a number of huts built, in a continuous line, for the accommodation of visitors. The summit of Fujiyama is about 2000 feet in diameter, the northwest and southeast portions of the circumference being somewhat higher than the remainder. The crater is nearly circular and has a mean diameter of 1,500 feet, the depth being 548 feet, its sides tapering down as do the sides of a funnel. There is no water on the mountain, except on the summit, where a limited supply can be got from two well-like holes, one of them being almost directly opposite the other, and just below the edge of the crater. There is a roadway leading around the summit that is easily traveled and from which views are obtained embracing every point *of the compass*. Words are inadequate to describe the grand



panorama which everywhere unfolds itself to the view. The mountains of thirteen provinces are seen ; and also hundreds of towns and villages, which, half concealed by the abundant foliage of gigantic trees, dot the mountains and valleys : while by the aid of a good telescope, far distant cities are brought into view. Bays and gulfs appear as little ponds ; and rivers seem no larger than snakes, winding their tortuous paths between miniature hills. After an inspection of the crater already described the descent may be commenced, which is accomplished in a very few hours, and the hotel at Miyanoshta attained on the evening of the third day after the start.



### TRIP III (2 OR 3 DAYS).



#### HAKONE AND ATAMI.

The itinerary from Miyanoshta to Hakone is as follows:

MIYANOSHTA to	<i>Ri</i>	<i>Cho</i>	Distances between each consecutive place.	
			<i>Ri</i>	<i>Cho</i>
Kojigoku .....	—	14½	—	14½
Ashinoyu .....	1	8½	—	25
Hakone .....	2	8½	1	—

Distance of Hakone from Yokohama 20 *ri*.

The two days include the return to Miyanoshta, and the third the excursion to Atami. The trip must be made on foot or by *kago*.

The road leads from Miyanoshta, through Sokokura, to Kojigoku (Little Hell), 12½ *cho*, where there are some sulphur springs and to Ashinoyu about 25 *cho* further on.

**Ashinoyu.** This place is well known among the Japanese, who flock there from all parts of the country to be cured of skin and other loathsome diseases. The efficacy of the sulphurous water of Ashinoyu is beyond a doubt. In many cases the native patients are so weak from the effect of disease, that they are not able to walk and have to be carried in *kago* to this village; but often after going through a regular course of bathing for a couple of weeks return to their homes restored to health.

The Hotels, Kinokuniya and Matsusakaya, have accommodations for foreigners.

From Ashinoyu to Hakone the twin-crested mountain of *Fu-tagoyama* is passed to the left, after which nothing is met worth

describing. Where the road leaves the Tokaido each *cho* is marked by little images of *Jizo* marked on stones till the largest one is reached under an overhanging rock.

**Hakone.** The entrance to Hakone is through an avenue of magnificent trees. This village has some good inns, as the Kashiwaya, Yamamotoya and Hafuya. These hotels are very near the lake, which has so many attractions for foreigners. The lake consists of a sheet of water, elevated above the level of the sea about 3,000 feet, surrounded by bare hills, ranging from 2 to 300 feet above its surface. Even on the hottest day in summer, it is delightfully cool near its banks. It is nearly two *ri* in length between its two extremities, north-west and south-east. In the widest part it measures 24 *cho*, and in the narrowest about 12 *cho*. It is very deep, and is supposed to lie in the crater of an extinct volcano. The outflow of the water which passes through a tunnel at one end of the lake, irrigates the rice fields of seventeen villages on the plains below. Boats are readily procured at Hakone for enjoying a row on the lake and Ojigoku may be visited from here.

Fishing is not much indulged in, as the fish are coarse and have an insipid flavor. There are many hot sulphur springs and solfataras in the neighbourhood, particularly on the North side of the lake. Hakone is a great summer resort for foreigners. It has pleasant walks which are full of historic and scientific interest. The "Hakone pass" was first opened in the year 802. Previous to that time, travellers West were obliged to cross the Ashigara mountains. We read that the Ainos, who inhabited the eastern provinces, crossed the barrier, and ravaged the country round about Suruga. Up to the end of the year 1866, the pass was in possession of the Shoguns. It had much the same appearance as at the present day, that is, with regard to its hotels, tea-houses, shops, people, etc. Officers were stationed at the town of Hakone, to prevent those Japanese passing who were not provided with passports, in which their persons were minutely described. Males and females had to undergo an examination to discover that they had no wound, tumor etc., not mentioned in the passport. An old woman attended to ladies; and the latter, unless willing to give a bribe, were obliged to take down their hair, which had occupied hours to dress.

In 1888, a battle took place here between detachments of the Shogun and Mikado's troops, resulting in great loss of life on both sides, and the "barrier" being abolished.

**Atami** is another place of resort for foreigners and Japanese, especially in winter as the climate here is very mild.

The best hotels are the Higuchi and Shinseisha, the first one being built, and having special accommodations, for foreigners.

The attraction of Atami, beside its mild climate and mineral waters, is a geyser which issues all day, but shoots up with great force three times in 24 hours. The hot water, from the orifice in the yard of the government infirmary, supplies most of the hotels in town.

Atami can be reached from Hakone after a walk of about six hours, passing only one village, Higane. The view is magnificent all along the road, especially from the top of Higanesan.

The return, should the traveller desire to see new scenery, to Miyanoshta or Odawara ought to be made according to the following itinerary; the road along the shore is very picturesque:

ATAMI to	<i>Ri</i>	<i>Cho</i>	Distances between each consecutive place.	
			<i>Ri</i>	<i>Cho</i>
Iduzsan .....	—	18	—	18
Yoshihama .....	2	12	2	30
Enoura .....	1	30	4	24
Nebukawa .....	—	12	5	—
Odawara or Yumoto ....	1	32	6	32



# TRIP IV (3 DAYS).



## FROM HAKONE TO FUJIYAMA.

From Hakone to Fujiyama via Yoshiwara the itinerary is as follows:

HAKONE to	<i>Ri</i>	<i>Cho</i>	Distances between each consecutive place.	
			<i>Ri</i>	<i>Cho</i>
Mishima .....	3	28	3	28
Numadzu .....	5	10	1	18
Hara .....	6	28	1	18
Yoshiwara.....	9	34	3	6
Omiya .....	13	3	4	—

At a short distance southward from the Hakone pass Yamanaka (Within mountains) is reached. Well does it deserve its name, being so enclosed by hills and rocks, as to shut out pleasant views. As the open country is again reached, the scenery becomes very beautiful. A fine view of Fujiyama is obtained, and also of the Ashtakaya mountains.

The coolies descend the mountains at a slow trotting gait and the villages of Sasobara, Mitsuya, Ichinoyama and Takahara are passed in succession. They contain little or nothing of interest.

**Mishima.** Arrived here, the traveller will do well to order the coolies to take him direct to the "Seki," which is a large and comfortable hotel, and the best one to stay at in this place. Mishima is a busy little town. An extensive trade is done at the hotels and tea-houses. Travellers passing to and fro over the Tokaido stop at Mishima.

There is a temple dedicated to the worship of the god Miyojin Sama. The building is very large and of modern erection, the old edifice having been destroyed by fire some years ago. There is a gilt representation of Miyojin and two holy horses (*jimma*) made of wood, which were presented to the saint in memory of the two beautiful horses he used when an inhabitant of this earth. There are several minor deities. The approach to the temple is over a stone-paved walk, on the right and left of which are long oblong ponds well stocked with gold fish of large size. Women sell *fu* (a food made of wheat flour) to visitors, who may be inclined to feed the fish.

Jinriksha, if wanted, must be engaged here for Yoshiwara.

**Numadzu.** At the other end of the town, the police station is seen, where passports are demanded. Close by is the telegraph office. The bridge on the right leads to the *Shiro* or Castle formerly occupied by a daimio named Midzuno, who was in the annual receipt of 30,000 *kokus* of rice or about \$280,000. The mansion was demolished fourteen years ago. Within the Castle grounds is an academy, where a large number of students are instructed in Japanese and English learning. A missionary resides there. Numadzu has also a theatre, which is occasionally visited by popular actors from Tokio.

To obtain a good view of the surrounding country, the visitor will do well to ascend the Ashtakaya mountains. They are about 4000 feet above the level of the sea.

Numadzu is well stocked with hotels, but Toraya is the more frequently patronized by foreigners. There are several temples which should be visited if time allows.

**Hara.** This is a clean little town to the West of Numadzu. The country is very pretty, and flowers and fruits are seen everywhere. Oranges, figs and persimmons grow in abundance.

The well laid out grounds of Mr. Uematsu, a Japanese yeoman, are much admired. Passing Hara one seldom neglects to pay them a visit. All strangers are admitted by courtesy of the proprietor, and allowed to examine his large collection of Japanese plants and trees. Most of the former are grown in flower-pots kept in roofed houses. One tree, about fifteen feet in height, particularly attracts attention as it is said to possess 'lectrical properties; so much so that when the trunk is rubbed *with a silk handkerchief*, the leaves at once become erect. This

tree is called *saru-suberi* or slippery monkey. Tea and cake are generally brought to the visitor, for which he has nothing to pay; but the servant expects a small gratuity. Strangers are requested to write their names in a book kept for the purpose.

The name of the best hotel is Kanukiya.

**Kashiwabara** is the name of a small village a little further West. Travellers frequently stop here to partake of the deliciously cooked eels for which the place is noted. A good hotel at which to rest a short time is the Matsuya.

**Yoshiwara** is a quiet and neat little town, but possesses nothing to interest the visitor. The best hotel is the Takasagoya.

Here the Tokaldo is left, and strangers make the best of their way to.

**Omiya.** The residents here are principally gentlemen, and retired merchants. It would be difficult to find a more pleasant or snug retreat. Within a short distance of the town is a miniature lake of pure water. Many come here in the spring to enjoy themselves on its banks, and to admire the cherry and plum blossoms, for which this locality is so celebrated. Two of the cherry trees are said to be upwards of 400 years old.

Having secured quarters at one of the hotels, the Konishi or Nakamuraya, it will be well to engage a guide or guides for the following day. One will be found sufficient for two persons; but if the company number three or four, two ought to be taken.

From Omiya to the summit the distance is estimated at ten *ri*. Several roads diverge from Omiya and wind up the mountain; but it should be left with the guides which one to choose. The start should be made, not later than 4.30 A.M. The distance of about three *ri* can be accomplished on horseback or by *kago*, until the arrival at a small shrine, when it is necessary to proceed on foot.

The guides walk nimbly before, while the visitors, planting their staves firmly in the ground follow in their wake. The ascent is accomplished after much labour. At about noon lunch is taken, sitting on a log of wood, and as the upward march is continued, the trees are abundant, until only the hardest trees are left.

At last even these disappear, and the travellers find themselves walking upon a bare rock. On this part of the mountain is a view

rudely constructed, and destitute of matting and other necessities of Japanese civilization. Nevertheless, travellers are very glad to recruit their strength with a short rest. Similar huts are distributed at equal distances from this place to the top of the mountain. Now the ascent becomes more difficult; the staff is found more useful than ever, the indications of a path are very faint, but the travellers follow the guides and at about 5 P.M., the summit is attained, and the weary climbers are not sorry to rest themselves in hut No. 10.

After partaking of a little refreshment, the excursionists go out and reach the top, where a number of priests will be seen occupying themselves in affixing a large red stamp upon the clothing of the pilgrims as they present themselves for the purpose.

For a description of Fujiyama see page 102.

From Omiya the falls of Shiraito, the prettiest cascade in Japan should be visited. But although only 3 *ri* from Omiya the excursion would require the loss of one day. Time permitting, though, the visitors to Japan should not miss the sight, one of the prettiest in the world. The cascade will be described in Route V.





## ROUTE V. (4 OR 5 DAYS).



### THE FUJIKAWA AND KOSHIUKAIDO.

An interesting trip, through a very picturesque and easy road, and which would not take over 4 or 5 days, would be made by taking cars at the Yokohama R. R. Station for Yoshiwara on the Tokaido line, thence *jinriksha* for Omiya, the Fujikawa, Kofu and the Kobotoketoge; and from the foot of that pass taking cars again for Tokio. The itinerary would be as follow:

			Distances between each consecutive place.	
YOKOHAMA to	Ri	Cho	Ri	Cho
Omiya (pages 94 and 107) ..	31	—	2	15
Tsuribashi .....	33	—	2	—
Manazawa " <i>Masuya</i> " ....	34	30	1	30
Nambu " <i>Nitaya</i> " .....	38	14	3	20
Minobu " <i>Tanakaya</i> " .....	41	22	3	—
Kajikasawa " <i>Uedaya</i> " ...	46	26	5	4
Kofu " <i>Sadoya</i> " .....	51	8	4	18
Komakal .....	56	20	5	12
Sasagotoge .....	—	—	—	—
Kuronota " <i>Miyaya</i> " ....	58	20	2	—
Sarubashi " <i>Daikokuya</i> " ..	62	15	3	31
Uenohara " <i>Wakamatsuya</i> "	67	6	4	27
Obara " <i>Komatsuya</i> " .....	70	6	3	—
Kobotoketoge .....	71	25	1	19
Tokio .....	85	27	14	2

Having reached Omiya, the falls of Shiraito should be visited. The excursion should be made either on for the road to Kami Ide, 3 ri from Omiya, is. There are no inns worth mentioning in

which the loveliest cascade in Japan is to be found. The water falls in a semicircular shape, forming a kind of netting of silver threads, similar to Maltese filigree work.

After returning to Omiya the road is followed to the Fujikawa, which is crossed, near Utsubusa, on the Tsuribashi (Hanging Bridge).

The TSURIBASHI, is constructed of small bundles of split bamboo, some 6 feet in length, lashed together, across eight stout ropes of twisted bamboo, attached to the rocks on the opposite shores. A single row of planks is supported by, and lashed to, the roadway formed by the split bamboo. The bridge is divided in two unequal spans and is altogether 100 feet long from end to end.

From here the road follows the Fujikawa almost all the way up to Kofu, the scenery all along being beautiful, till Kajikasa is reached, where the plains of Kofu commence.

The traveller ought to visit the new temples and bishop's house at Minobu, specimens of fine Buddhist, and Japanese architecture.

**Kofu** is a large town, one of the silk centers, the country around producing also the best grapes in Japan.

One of the best inns is the "Sadoya." There is also a Japanese restaurant, the "Choyata" in Sakuramachi.

Shortly after leaving Kofu the country becomes mountainous and picturesque again, and will greatly be enjoyed by the tourist as far as Kobotoketoge. After passing the Sasagotoge, the road crosses the Katsuragawa by the Sarubashi (Monkey Bridge) which presents a very striking appearance if viewed from below.

The Koshiunkaido from the Kobotoke pass is flat and uninteresting as far as Tokio. Carriage is taken near the foot of the pass and the Capital is reached in a few hours.

This Route has not been described before the one to Nikko because it should be visited first in preference, but because the start can be made also from Hakone, which has been already described. Should time be limited to only one "Route" then Nikko should be visited rather than the Fujikawa and Koshiunkaido.



## ROUTE VI.

### TRIP I (3 DAYS).



#### THE MAUSOLEI OF IYEFYASU AND IYEMITSU.

**Nikko** (Sun's Brightness) is considered, and deservedly, one of the most lovely places in Japan. There is a native saying: *Nikko mi nai uchiwa, kekko to iu na* (until you have seen Nikko don't say *kekko*—grand or splendid). Of the many places of interest, that are to be visited in Japan, Nikko stands in the front rank.

Some of its environs are very beautiful, and never fail to charm and interest the tourist. Nikko is celebrated for its mountain scenery, its lake of Chiuzenji and for the many cascades to be found within easy travelling distance. The "Sacred Ground," forms its greatest attraction. Here are gorgeously entombed Iyeyasu, the founder of the Tokugawa dynasty of Shogun and his illustrious grandson Iyemitsu. The "temples" although entirely of wood, are to all appearance as free from decay or deterioration as when they were built. The marvelously brilliant decorations of gold and lacquer, the exquisite carvings of birds and flowers, so realistic in conception and expression, are a surprise to those who have looked upon the elaborately wrought temples at Shiba, built at a later period. It would take too many pages to enter on a detailed description of the many beautiful structures that are clustered on the sacred grounds of Nikko and tell of the birds and trees, of the dragons, tigers, monkeys, lions, unicorns, and fabulous beasts, conceived by the devotees of the doctrines of Buddha, &

chiseled for the contemplation of the devout—gods in blue, in green and in vermillion; gods with fat bellies and big ears; gods with three toes and three fingers only, and one, the god of thunder, with only two toes and two fingers.

To see the two mausolei only, one whole day is required, two days being lost in going and returning.

To reach Nikko the cars are taken at the Ueno R. R. Station in Tokio, and in about four hours Utsunomiya is gained.

The itinerary from Utsunomiya is given below with the names of the best hotels:

UTSUNOMIYA to	Ri	Cho	Distances between each consecutive place.	
			Ri	Cho
Tokujira .....	3	—	3	—
Osawa " <i>Matsuya</i> " .....	5	—	2	—
Imaichi " <i>Hashidaya</i> " ...	7	—	2	—
Hachi Ishi Nikko .....	9	—	2	—

From Tokio to Utsunomiya 26 ri.

**Utsunomiya** owing to its strategic position was selected as the stronghold of the Daimio who ruled over the province during the age of feudalism, and now under the present military organization of the empire, a large number of troops are stationed there. Like every garrison town in every country it is a gay place. There is much of interest about Utsunomiya, both of a legendary and authentic character. During the civil war of 1868, that gave the death-blow to the feudal institutions of the land, it was the theatre of fierce conflicts between the adherents of the Shogun and the forces of the Emperor.

Here (there are some good restaurants near the station) *jin-riksha* are taken and the above road, lined with stately trees of pine and cedar is followed as far as Nikko. Fare for one puller 60 *sen*. There are also carriages, but so uncomfortable, and with horses so miserable looking that it is better to avoid such means of conveyance.

**Nikko.**—The entrance to this place is very imposing. As the traveller nears Imaichi, he will observe a second avenue of cedars. This and the one he is pursuing, gradually converge, until they form a junction before the entrance of the town. Nikko is surrounded by a range of mountains in the shape of a *horseshoe*, and known by the name of Nikkozan (Mountain

of Sun's Brightness). These are situated in the north-west boundary of the province of Shimotske, in the department of Tsuga. The original name was Futa-ara Yama (Two Storm Mountains) on account of the hurricanes in Spring and Autumn, which issued periodically from a great cavern in one of the mountains. In 820 the priest Kobo Daishi, made a road to the neighborhood of the cavern, changed its name and thus quelled the unruly storms. The Nikkozan have been rendered holy by visits from the Buddhist saints Shodo Shonin, Kobo Daishi and Jigaku Daishi.

The best hotels are the Suzukiya, Kanaya, Ineya, Kobayashi Jiro and the Nikko Hotel.

**MIHASHI.**—A short distance from the upper end of the village of Hachishi (Nikko) a large red bridge spans the rushing Dalyagawa, which is at this point, about forty feet wide. It is very substantially constructed, and rests on stone piers of great solidity, fixed in the rocks. Associated with it is the following interesting legend: "When the holy Shodo Shonin visited Nikko for the first time and arrived at this spot, he found the rocks so steep and the flood that passed between them so full of whirlpools, that it seemed impossible to get across. Appalled at the sight, he fell on his knees and prayed earnestly to the gods and Buddha for help, when in answer to his petition, there appeared on the opposite bank the faint outlines of the god Shinsa Dalo, holding two green and red snakes, which he cast into the abyss. In an instant a long bridge was seen to span the stream, like a rainbow floating among the hills. Shodo Shonin and his disciples passed over in safety." The present bridge was built in 1635, and is 84 feet long and 18 wide. It is closed to all except the Emperor. The shrine of the god Jinja Dalo stands on the side of the road opposite to the northern end.

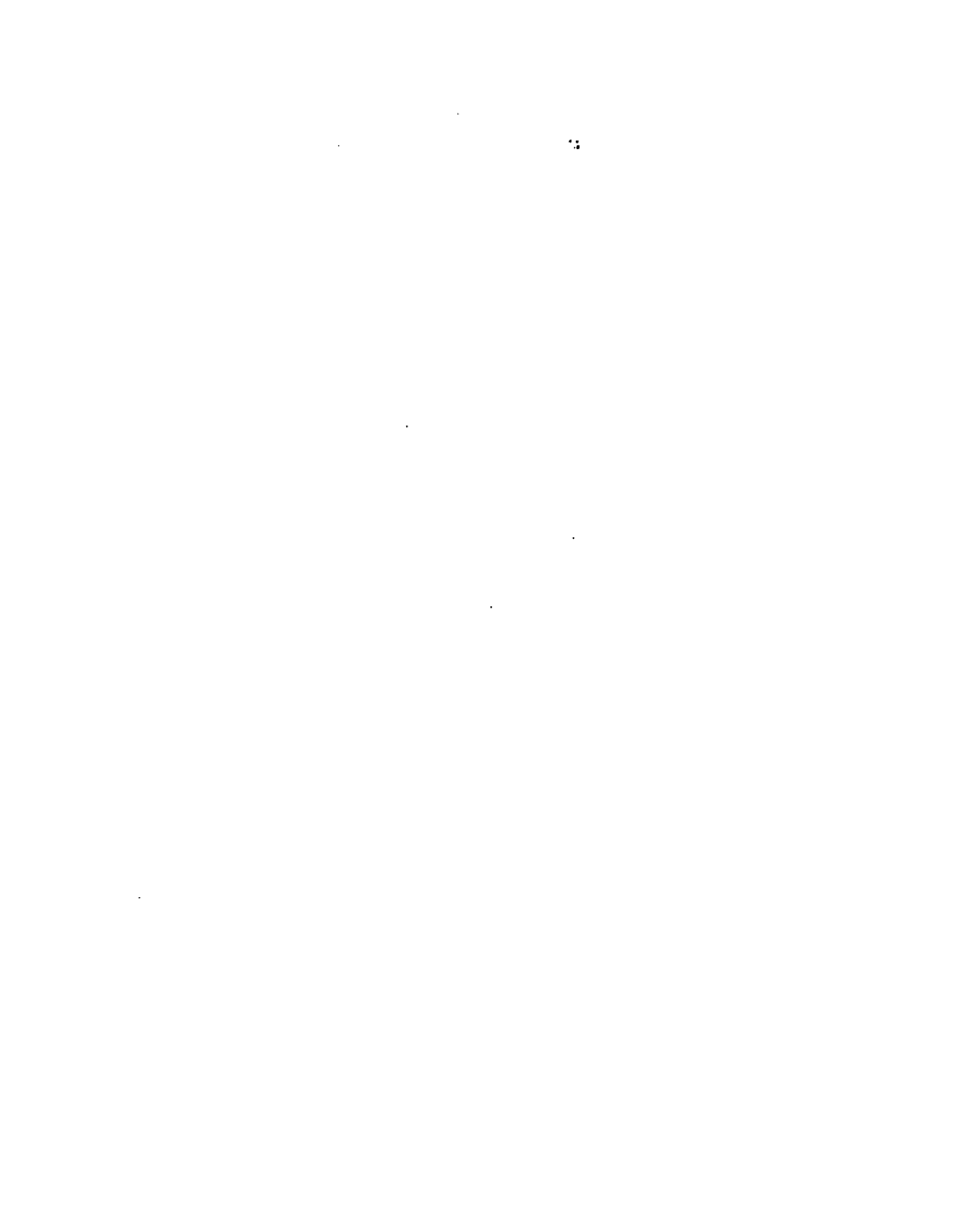
**THE MANGWANJI.**—The river is crossed by the Karibashi (Temporary Bridge) so called because it was originally built for temporary passage, while the Mihashi was undergoing repairs. Crossing this and turning to the left, the tourist ascends the Nakasaka road through a small forest of cryptomerias, and finds himself at the back of the Hombo. Such was given to the enclosure which contained the how abbots took up their abode. It was burned down in its place was built the monastery called the Mang

JODO IN.—On the right of the Hombo are the remains of the Jodo In monastery. Within the grounds stood a rough stone erected to the memory of Adachi Morinaga, one of Yoritomo's most faithful servants. It was he who cajoled his master into marrying Masako, the famous Nun Shogun.

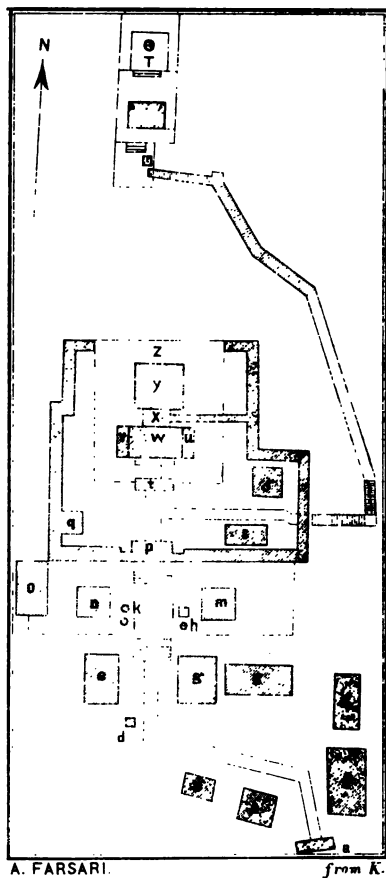
Within another enclosure, back of the Jodo In, is the San Butsu Do (Hall of the three Buddhas), and a black column of copper 42 feet high called the So-rin-to, erected about 1643.

To SHO GU.—This is the name of the mausoleum celebrated for containing the tomb of the renowned Shogun Iyeyasu. It is situated on the southern slope of a hill behind the temple where the Gongen of Nikko have been enshrined for ages. Three days after the burial of Iyeyasu, the title of Sho-ichi-I Yoshio Dai Gongen was conferred upon the departed hero, by a decree of the Mikado. This title was afterwards changed to Gu or Miya, this being the highest honor that it is possible to pay to the dead. There are only twenty-one shrines in Japan thus honorably distinguished. Iyemitsu, the third Shogun, who died 1651, was buried within the bounds of the shrine in the same year. He is known by the posthumous title of Taiyu-In.

Follow the southern wall of the Mangwanji, and along its western side, On the left is an enclosure wherein once stood a palace intended for the reception of the Shogun during their visit to Nikko. After its demolition, the Shogun took up their quarters in the Hombo. Ascending some broad steps, ornamented with cryptomeria on either side, the tourist sees a large granite *Torii* presented by the Prince of Chikuzen in the year 1681. Its height is  $27\frac{1}{2}$  feet, and the diameter of the columns  $3\frac{1}{2}$  feet. On the left is a wooden Pagoda (*Tō*). It has a very graceful appearance, and is beautifully painted. It is 104 feet in height, and the roof measures 18 feet on each side. This monument was the offering, in 1650, of the Daimio of Ohama, in Wakasa. The signs of the Japanese zodiac, painted in a life-like manner adorn the lower story. A pavement 40 yards in length, extends from the *Torii* and leads to the bottom of the steps, crowned by the Niomon (Gate of the Two Kings). Enter the first court and you will see three beautiful storehouses (*San-jin-ko*) painted a bright red, containing respectively the utensils used at the ceremonies performed in honor of Iyeyasu, pictures and Buddhist scriptures, and the furniture and other articles



- a *Niomon.*
- b *Stable.*
- c *Guard-room.*
- d *Holy-water Cistern.*
- e *Library.*
- g *Store houses.*
- h *Candelabrum.*
- i     "
- j *The Bell.*
- k *Lantern.*
- m *Bell Tower.*
- n *Drum Tower.*
- o *Temple.*
- p *Yomeimon.*
- q *Wagon house.*
- r *Goma-do.*
- s *Kagura-do.*
- t *Karamon.*
- u *Shogun's room.*
- v *Abot's room.*
- w *Hall.*
- x *The Haiden (oratory).*
- y *Honden.*
- z *Tamayaki.*
- T *Tomb of Iyeyasu.*

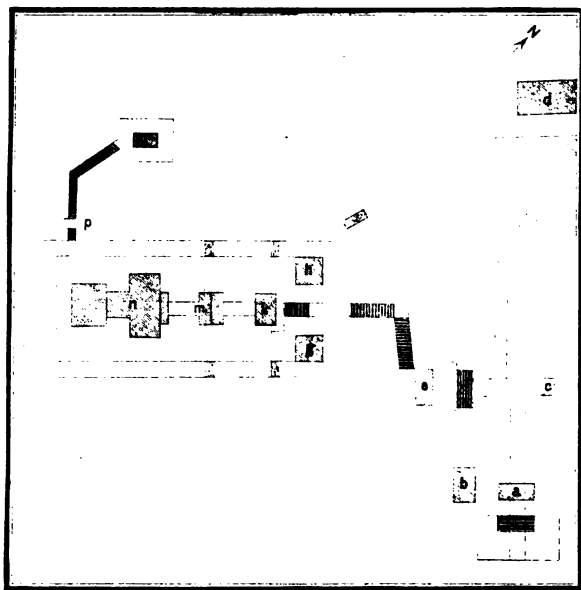


A. FARSARI.

from K.

## MAUSOLEUM OF IYEYASU.





A. FARSARI.

from K.

## MAUSOLEUM OF IYEMITSU

- |                       |                            |
|-----------------------|----------------------------|
| a <i>Niomon.</i>      | h <i>Bell Tower.</i>       |
| b <i>Store house.</i> | k <i>Yashamon.</i>         |
| c <i>Cistern.</i>     | m <i>Karamon.</i>          |
| d <i>Riukoin.</i>     | n <i>Chapel.</i>           |
| e <i>Nitenmon.</i>    | p <i>Kokamon.</i>          |
| g <i>Drum Tower.</i>  | T <i>Tomb of Iyemitsu.</i> |



used by that hero during his life. On the left of the gate is a gigantic tree of the species called *koya maki* (podocarpus macrophylla). Near this tree, is the stable where a sacred pony is kept for the use of the god. Beneath the eaves are some very extraordinary and life-like carvings of monkeys, young and old, represented in various attitudes surrounded by flowers and foliage, some shading their eyes with their hands, some with finger on lips, some again with closed ears, punningly called *mi-zaru*, *twazaru* and *kikizaru*—'Zaru' or 'Saru' meaning monkey, *mi iwa kiki-zaru* signifying sightless, speechless, hearingless.

The splendidly ornamented pavilion in the foreground is the *On Chodzuya* or Holy Place of Purification. The cistern beneath it is the *Mitarushi Suiban* or Holy Hand-cleansing cistern. This is hollowed out of a single block of granite and so levelled that the flow of water brought from a fountain in the depths of the forest behind the Toshogu, and welling up through an opening in the bottom of the cistern, is equally distributed over the four massive sides. The cistern is  $8\frac{1}{2}$  feet long by 4 feet broad and is  $3\frac{1}{2}$  feet high. On it is an inscription to the effect that it and the pavilion were presented by Nabeshima Shinano no Kami Prince of Hiizen in the 4th year of Genna A. D. 1619.

Near this cistern is the *Klozo*, a storehouse for Buddhist scriptures.

Ascend the flight of steps, and examine the bell tower within the court on the right of the two stone lions. It is of most excellent workmanship and highly ornamented. There is also a bronze candelabrum given by the King of Riukiu, and a bell presented by the King of Korea, called the moth-eaten bell, because of its having a hole at the top. On the left stands a drum tower, a candelabrum and a temple formerly dedicated to Yakushi Niorai.

Ascending the flight of steps, on the platform of which stands the marvellous Yomei Mon the tourist has an opportunity of admiring such specimens of architecture, carving and painting not seen very often.

On either side of the gateway and on either aspect are the usual niches or chambers, the walls of which are covered with a sort of arabesque design. The south chambers are occupied each by a wooden image, richly coloured and gilt, of a warrior in full armour, bow in hand and arrow filled quiver on back, (*Udaishin*)

and Sadaijin), those looking north by heavily gilded figures of lions represented as couchant, one with a green the other with a blue mane. The columns are of keaki wood (a sort of elm) coloured white and covered with arabesque scroll-work. The ceiling of the passage through the gate is adorned with paintings, the work of a famous artist of the 17th century named Kano Hogen. Judged by a Western standard they are of little value. The columns are surmounted by gargoyle-like heads of the mythological monster *Kirin*. At about half-height projects a balcony, carried round the structure, supported on lions' heads and provided with an elaborate balustrade variously ornamented with carved work; the most pleasing compositions being of groups of children at play. Below this is an intricate system of projecting beam and rafter-ends, finished off with chased brass work, against which stand out, on either aspect, seven groups of Chinese sages supported on a kind of frieze variously sculptured and relieved at intervals by lions' heads. Externally, on either side, is presented a most pleasing composition, sculptured in flat relief, of peony flowers white and green on a chocolate ground. Beneath the roof are grouped representations of musical instruments, writing implements, chess-boards, and the like. From the projecting eaves depend a number of bell-like ornaments in brass. The woodwork is for the most part coloured white and not a square inch of it unornamented. The Yomei gate is some 24 feet broad by 12 feet deep, the height up to the crest of the roof being about 34 feet.

Pass through the gate and enter a third court enclosed on three sides by cloisters. Here the priests used to chaunt their orisons when assembled for the great annual festivals. On the fourth side it is confined by a high stone wall built against the face of the hill. On the right of the gate are two buildings called respectively Goma Do and Kagura Do. The first of these edifices contains an altar, on which is burned the fragrant cedar; and the second contains a stage for the performance of the religious dance called Kagura. Over the door is a carving of the sleepy cat (*nemuri no neko*). This is one of the many productions of the skillful left-handed artist Hidari Jingoro. Many wonderful stories are related about him. One is as follows:—Prior to his great popularity, he came to Tokio on some business, and became deeply enamoured of a certain beautiful and wealthy lady.

The poverty of the artist forbade marriage; so he returned to his own province, thinking only of his beloved, a prey to the deepest melancholy and unhappiness. Her dear form was engraved upon his heart: but he determined to transfer the likeness to wood. He made an image which resembled the fair lady so perfectly, that it became endowed with life, and lived with the delighted Jingoro in the enjoyment of mutual love and happiness.

On the left of the Yomel Mon is a coach house for the cars used in the procession of the 1st of June.

\* "The gate, called *Karamon*, through which the enclosure called *Tamagaki* is entered is composed of Chinese woods inlaid with great skill and care. Visitors are required to take off their shoes. The folding-doors of the oratory are beautifully decorated with arabesques of *botan* flowers in gilt relief; over the door and windows of the front are nine compartments filled with birds carved in relief, four on each side of the building, and there are four more at the back on each side of the corridor leading to the chapel. The interior is a large matted room 42 feet long by 27 feet deep, with an ante-chamber at each end. That on the right, which was intended for the head of the Tokugawa family, contains pictures of *Kirin* on a gold ground and four carved oaken panels 8 feet high by 6 feet wide. The subjects are the Chinese phoenix variously treated, and appear at first sight to be in low relief; but on close examination it will be discovered that the figures are formed of various woods glued on to the surface of the panel, a suspicion of which fact is naturally excited by a quantity of false brass-headed nails, which do not add to the beauty of the work. The rear compartment of the ceiling is carved wood, the Tokugawa crest in the centre surrounded by phoenixes in different attitudes and groups of chrysanthemums. The opposite ante-chamber has the same number of panels, the subjects of which are eagles, very spiritedly executed, and a carved and painted ceiling, the subjects on which are chrysanthemums round an Apsara in the centre. The gold paper, *gohei*, at the back of the oratory and a circular mirror are the only ornaments left, the Buddhist furniture of bells, gongs, books of prayers, and so forth having been removed when the 'pure Shin-to' form of worship was introduced.

---

\* From Satow and Hawes'.

Two wide steps at the back lead down into the 'stone chamber' (*ishi no ma*), so called because it is paved with stone under the matted wooden floor. The ceiling is divided into square panels, with gold dragons on a blue ground. Beyond are the gilt doors of the *honden*, or chapel, containing four apartments, to which access is not obtainable. The first, called the *helden*, where the offerings are presented, is a beautifully decorated chamber having a coffered ceiling with phoenixes very diversely designed, and carved beams and pillars of plain wood. In it stand a gilt *gohei* offered on behalf of the Emperor, and a silken one presented by himself on the occasion of his visit to Nikko in 1876. The last probably contains an *i-hai* or monumental tablet inscribed with the name To-sho-gu, by which Iyeyasu was deified."

In order to reach the tomb of Iyeyasu, it is necessary to pass again through the Karamon, and between the two buildings, Goma Do and Kagura Do, to gain the wall in the eastern piazza.

Turning to the left the visitor ascends several steep flights of about 200 steps, which conduct him to the tomb of Iyeyasu on the hill beyond. The tomb is of bronze; and is similar to those of the later Shogun, to be found in Shiba. Before it is a low stone table, ornamented with bronze stork, holding a brass candle in its mouth, a bronze incense burner, and a vase with artificial lotus flowers and leaves in brass. Two *amatsu* (heavenly dogs) stand on guard near by.

FUTA-ARA NO JINJA.—On leaving the tomb of Iyeyasu, turn to the right at the bottom of the steps, and pass under the wall until an enclosure containing the temple called Futa-ara no Jinja is reached. Its former name was Shingu Gongen. The divinities worshipped here are the god O-ma-muji no Mikoto and the goddess Tagorihime, who appeared to Shō-dō, on the Nantaizan, (to which he penetrated under the protection of the god Kwannon), and promised to assist him in watching over the welfare of mankind. A third god adored there is Aji-ski-takehiko-ne. The original Hotoke (the general name for Buddhists divinities) of these three Gongen are Amida, Bato-Kwannon and the Thousand-handed Kwannon.

THE REMAINS OF YORITOMO.—Leaving Futa-ara no Jinja, and descending the path, two red lacquered buildings are seen. The one on the left, the Jogio Do dedicated to Madarajin, is particularly interesting, being the place where the bones of Yoritomo

are preserved. The building on the right, the Hokke Do, is dedicated to the goddess Kishibojin, the patroness of children.

**THE TOMB OF TENKAI DAISOJO OTHERWISE JINGEN DAISHI.**—Passing under the gallery which connects the Hokke Do and Jogio Do, the resting place of Jingen Daishi will be seen. He was the Abbott of Nikko at the time when it was chosen as a burial place for the ashes of Iyeyasu.

**THE SHRINE AND TOMB OF IYEMITSU.**—The gate of this Mausoleum stands on the right of the two red buildings before mentioned. On approaching it, two gigantic red figures called Nio are seen occupying the niches on either side. Ascending the flight of steps to the gate called Nitenmon you will find the god of wind and the god of thunder. Three more flights of steps conduct the tourist to the Yashamon between the niches of which are the four gods Tenno, who protect the East, West, North and South respectively. Opposite will be seen the gate "Karamon" leading to the Hotoke Iwa on which rests the shrine of Iyeyasu. The tomb is reached by passing through the gate "Kokamon," on the right of the Hotoke Iwa, and ascending several flights of steps to the side of the hill on the right of the chapel. It is of bronze and in a style similar to that of Iyeyasu, but not so magnificent. The gates in front are also bronze, and are adorned with large Sanscrit characters in brass.



## TRIP II (2 OR 3 DAYS).



### THE VICINITY OF NIKKO.

Ascend the stone steps facing the end of the "temporary bridge," and examine the shrine of Hongu dedicated to the Shinto god Aji-shiki-take-hiko-ne no Mikoto. It was founded in the year 808 by Sho-do Shonin.

Leaving this spot and ascending the path, the San no Miya is reached. It is a small red shrine with black doors, and surrounded by a stone balustrade. Here pregnant women, in order to obtain safe delivery, offer up a small piece of wood (such as are used in the Japanese game of chess) inscribed with Chinese characters, meaning "fragrant chariot."

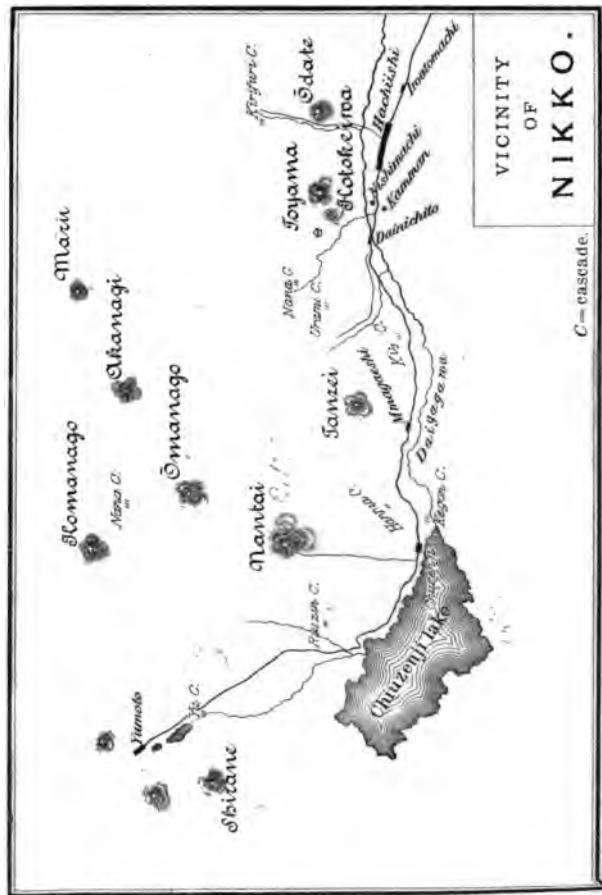
THE KAIDO.—This is a red lacquered building, close to the San no Miya Sho-do Shonin, and containing an image of Jizosama, a Buddhist deity, with images of ten disciples ranged right and left.

THE SHRINE OF TEMMAN GU.—Proceeding we come to the shrine of Sugawara no Michizane, a poet and historian of considerable merit. He flourished under the Emperor Udo (from 888 to 898) as Udaijin (third Minister of State). After death he was deified as Temman Gu. His history is very interesting.

TEKAKE ISHI (Stone touched by the hand).—Further on this stone is reached. It is said to have been made holy by the touch of Kobo Daishi. People procure fragments of it as remedies against noxious influences.

KIRIFURI NO TAKI.—Continuing in the same direction the guides will take the tourist by a very pleasant walk to the waterfall of Kirifuri. There is a tea booth where the cascade comes







in sight where lunch ought to be taken, as the situation is very pretty. The descent to the bottom of the fall is rather fatiguing.

In a westerly direction from Nikko, passing through the village of Nishimachi,

KAMMAN GA FUCHI should be visited, a pretty spot where there are several hundred images of Amida in a row. It is believed that no one has ever been able to count up twice the same number, in fact that they cannot be counted. Opposite these images, is a deep pool called the Kamman ga fuchi, on the other side of which on a rock, which it seems impossible for any one to have been able to reach, are engraved the Sanscrit word *Hammam*.

Near this place, on the other side of the Daiyagawa, and on the road to the lakes is the DAINICHI Do with a pretty garden and a spring of the purest water. Accommodation may be had here, consisting of two small rooms and a kitchen. A cook should be engaged by any one intending to remain there for any length of time.

There are other place of interest near Nikko, as URAMI GA TAKI, a cascade some distance off the road to Chiuzenji, and which owes its name (from *ura*=under and *mi*=to see), to the circumstance that one can walk under it and observe it from this situation.

NANATAKI (Seven water-falls).—These falls are very interesting and can be reached by following the path leading from the tomb of Jingen Daishi. To see all the places described in this trip, 3 days are required, but should the tourist be limited in time, he should in preference visit the lakes described in the following trip.



### TRIP III (2 DAYS).



#### **CHIUZENJI AND YUMOTO.**

Kago, Chairs or Horses must be hired especially if there are any ladies among the excursionists to the lakes.

From Nikko to Chiuzenji 3 *ri*, from Chiuzenji to Yumoto about the same. The two days include the return to Nikko.

Between Nikko and Mmagaeshi (1½ *ri*) Nishimachi, a pretty village, and Dainichido, already described, are passed. After leaving the hamlet of Mmagaeshi (horse-turnback) so named from the curiously winding path by which the small cluster of houses on the bank of the broad boulder-strewn bed of the Daiyagawa is approached from the higher ground, the traveller finds himself forced to thread a devious way over the stony river-bed for a considerable distance ere the foot of the toilsome ascent of the high pass lying between him and the lake is reached. The stream itself, unless swollen by heavy rains, is confined to a narrow, winding channel, several times crossed by frail looking hurdle-bridges, beneath which the traveller watches, not without a certain dread, the boiling waters rush furiously down their rock-strewn course. On either side rugged precipices, often a thousand feet high, rise sheer above the awestruck beholder, now clothed with timber and scrub-vegetation up to their very summits, now showing sharp against the sky bare, jagged ridges or pinnaced edges fantastically weather worn.

From a small hut a good view is gained of two water-falls, *Hannia no taki* and *Hodo no taki*, and after more weary climbing a tea-house, *Naka no chaya*, is reached. From this tea-house a

wild and imposing view is obtained. In the middle of the yard belonging to this house there is a magnetic stone which deflects the needle almost a quarter of the Quadrant.

"The road now passes through woods where the snow lies deep in March, and where the trees are covered with the long trailing moss, called *Saru-gase* (*Lycopodium Sieboldi*).

A path to the left leads to the *Kegon no taki*, about 350 feet high, the highest cascade in the mountains of Nikko. The cascade is dry after a long drought.

The village of Chiuzenji on the shores of the lake is soon reached, and fair accommodations may be obtained at the *Komeya*. The lake is about 3 *ri* in length, and 1 *ri* in breadth its height being 4,375 long feet above the level of the sea. The village is composed of tea-houses open only for a few months in the summer season, when pilgrims to Nikko and invalids on their way to the hot springs at Yumoto, require accommodation. The local Gongen is of some sanctity, and the village can boast therefore of a tolerably large temple at the Yumoto end of it.

The high hill forming a background to the village is the great Nantaizan rising about 7,981 feet above the sea. It is a laborious climb up its side of about two hours, but when the top is gained, ample satisfaction is felt in the magnificent view that is obtained. A little below the summit is a temple annually visited by more than 10,000 pilgrims. At the feet of the shrine is seen a number of rusty sword-blades, said to have been thrown here by men who had used them in perpetrating murder.

The path to Yumoto for about 1 *ri* lies along the shore of the lake, then crosses a stream called *Jigoku no Kawa* (Hell's river); further on a path to the right leads to a cave at the base of Nantai-san called *Jigoku no Kama*; but keeping to the main road the *Riudzu ga taki* (Dragon's head), is soon reached. The guides should point it out, as it may not be noticed although very near the road. The falls are very pretty, (the cascade may be said to be divided into two falls) especially in autumn, when the lovely foliage of the Maple trees is at its best. After this, the road crosses a forest ravaged by fire some year ago, then an extensive moor, the *Akamma ga hara*.

Shortly before reaching Yumoto the road is left to the right and a path followed till the *Yu no taki* appears. This fall is the outlet of the little lake on top, called *Yu no umi* (Hot water sea).

and it has a magnificent aspect as it forms a large sheet of water rushing down an inclined plane of smooth rocks for about 200 ft.

After examining the fall from such a point as to make it appear that the cascade is rushing away from under your feet, a narrow path, or the principal one already left, is taken and after crossing again a pretty forest the little town of Yumoto, and the lake mentioned appear gradually before you between the trees. The smell in approaching the village is rather disagreeable as the sulphur springs for which the place is known are found on this side of the lake. Open bath-huts full of naked people of both sexes, may be seen before the hotel is reached.

The best hotel is the Yoshimiya, but if one wants to prolong his stay beyond a couple of days he ought to bring some food from Nikko.

Yumoto, 5061 feet above the level of the sea, consists of hotels and bath houses, and is a great resort for invalids during the heated term. The lake is most beautiful. It is not a large sheet of water, possibly not more than two miles long by half a mile in width, but it is a most perfect mirror. The mountains on one side of it rise almost perpendicularly from its waters and they are covered with a dense forest, every tree, branch and leaf of which is perfectly mirrored in color and form. It is a picture surprisingly beautiful to look upon.

To return to Nikko and Yokohama by the shortest way no alternative is left but to go back by the road already described. Would time allow it, then, instead of this "Route" the VII Route should be made in preference, which includes also the places described in this Route.



1





## ROUTE VII.

### IKAO, MIOGI AND ASAMAYAMA.



#### TRIP I (3 OR 4 DAYS).

##### IKAO AND HARUNA.

**Ikao** can be reached by taking the train at the Ueno R. R. Station, Tokio, for Maebashi. From here to Ikao *jinriksha* with two or more coolies are taken as the road is always on the ascent (1 *yen* for each puller). This place, a favorite spa for Japanese and Europeans since the opening of the Nakasendo R. R., is about 2700 feet above the sea, with numerous hotels, among which may be mentioned the Kogure Budayu, Kogure Kindayu, Kishigon, Muramatsu and Chigira. All of them have baths of the mineral waters for which Ikao is celebrated.

One day is lost in going from Yokohama or Tokio to Ikao, one in visiting Haruna and returning to Ikao, and another in visiting other portions of the neighborhood. The fourth would be spent in returning to Yokohama, or going to Miori.

Many are the walks leading to interesting places in the neighborhood, but Haruna is by far the best, and is certainly a most picturesque and exquisite spot. As for mere sight seeing Ikao would be hardly worth visiting were it not for Haruna. Ikao itself though is a delightful cool place, built on terraces on the north-eastern slope of Mount Haruna. From Ikao to the village of Haruna and back (2½ *ri*) is a pleasant day's excursion. Breakfast may be eaten at Ikao, tiffin at Haruna and dinner at Ikao again. The road after leaving the village ascends rapidly

for some time, when having reached its utmost hight it descends gradually, or is almost level till the *torii* of Haruna is reached. In its descent it passes first near the lake of Iwagaki umi, at the base of the "Little Fuji" or the "Fuji of Haruna." Then after a short ascent it reaches the of top Tenjin toge, about 800 feet above Ikao; and passes by the curious rocks called *Tsuzura iwa* (travelling-box rock), *Rosoku iwa* (candle rock) and *Kurakake iwa* (saddle-stand rock). The first looks more like the head and neck of a bird and the last a natural bridge. The little temple by the candle rock is worthy of a visit.

After seeing the natural bridge and the *torii* beyond, the start for home should be made as the village is devoid of any interest.

The next day should be spent in visiting the summit of Mount Soma, or that of Kompira san, or the village of Yumoto.

In returning to Tokio, or going to Mlogi san, jinriksha should always be taken for Maebashi, although the road may apparently look shorter to Takasaki. The distance is about the same, but time is gained by taking the road to Maebashi, that road being by far the easiest of the two.



## TRIP II (2 OR 4 DAYS).



### MIOGI AND ASAMAYAMA.

After having visited Ikao and neighborhood, take jinriksha for Maebashi, and from thence cars to Matsuida, a station on the Nakasendo R. R., in a northerly direction from Maebashi, and only about an hour from it.

From Matsuida jinriksha to Miogi; distance about 17i.

This trip is suggested because Miogi is one of the prettiest spots on the Nakasendo, and it would be rather provoking to know perhaps afterwards that one has been so near such a pretty place and missed the opportunity of seeing it. The return to Yokohama is made in the same time as from Ikao, but one or more days are very pleasantly spent there, and better perhaps than in the previous "trip."

MIOGISAN. The best inns at the village of Miogi are the Shishiya and Kameya.

On the peak over the *Oku no In* temple, is a huge Chinese character 大 (*dai*), made of bamboos lashed together, which can be easily seen from any of the inns.

The grounds of the temple are worth a couple of hours, and from these, magnificent views of the surrounding country can be obtained.

Following the road at the bottom of the steps of the temple, the traveller comes to the *Ich no mon* (first gate) which should be entered, and after considerable climbing, from one of the highest peaks nature in chaotic confusion is witnessed. Retracing one's steps and repassing the *Ich no mon* the road will lead to the *Higesuri Iwa* (Beard Scraping Rock) at the bottom of which there is at present a house, of modern construction, occupied by priests. The temples here were burnt down a few years ago. The rock is remarkable for its shape and height, and can be ascended after passing by another, *Daikoku san*, resembling in shape a statue of Dai Butsu.

Here the tourist may have had sufficient of sight-seeing, and may want to return, in which case two days are sufficient; but he is so near the Usui Pass and the Volcano of Asamayama, that he may want to go a little further and visit both.

USUI PASS. Having rejoined the Nakasendo either by returning to Matsuida, or by reaching the village of Gorio directly from Miori (30 *cho*) the road leads to the Usui toge after passing Sakamoto another station of the railway. The road to the pass, and KARUIZAWA on the other side, is new, wide and easy and can be made in *jinriksha* or tramway. Near Karuizawa a few minutes from the main road are some curious rocks, also the hill of Hanari-Gami, on the other side, where there is a cave, the abode of innumerable bats.

The maple-trees of the Usui Pass are specially noted for the richness and beauty of their coloring in October. Mampel's Hotel, Kameya at Karuizawa, can be recommended for comfort.

From OIWAKE one of the ascents to the volcano Asamayama can be made in 5½ hours. If possible the tourist should avoid stopping at any of the inns of this village. The prices are exorbitant, and the population seems bent on nothing else but to pounce on the traveller and take his money. The place although looking very clean and neat, is composed only of inns and houses of prostitution.

ASAMAYAMA. The path to the summit, about 8,500 feet high, commences at a little temple, called *Asama no Jinja*, before entering Oiwake, and is easily recognized by being marked all along with stones placed at regular intervals. 1 *ri* from the temple, the *Chi no taki* (Blood waterfall) is met, and forms one of the prettiest sights in the whole mountain, owing to the red color of the water. 2 *ri* above this is the *Chi no Ike* (Blood lake), and from this all vegetation ceases. The crater can be reached from here in about 2 hours. Its diameter is about 3,000 feet, and there is constantly a bubbling and hissing noise, and at times clouds of smoke issuing from the unfathomable depth. The last eruption took place in 1783, when the neighborhood of the Nakasendo, between Oiwake and Usui-tage, which was formerly covered with 48 villages and splendidly cultivated land, were destroyed.



## ROUTE VI, A (12 OR 15 DAYS).



### NIKKO, THE LAKES, IKAO, KUSATSU, MIOGI AND ASAMAYAMA.

Time permitting instead of Route VI and VII this Route should be followed. The same places are visited, but by different roads, and a very interesting excursion enjoyed.

After having visited Nikko and its vicinity as described in Route VI, on returning from the lakes a path to the left of Mmagaeshi is followed and the Ashiwokaido is reached, or a new start is made from Nikko, for Ikao. There are other roads near Chiuzenji or Yumoto by which Ikao may be reached more directly, but they are of the worst kind, beside the magnificent trip along the Watarasegawa would be missed.

The road then between Nikko and Ikao by the Ashiwokaido would be as follows :

NIKKO to	Distances between each consecutive place.			
	Ri	Cho	Ri	Cho
Ashiwotoge .....	3	8	3	8
Mikouchi .....	4	21	1	13
Ashiwo ("Idzumaya")..	6	10	1	25
Sori .....	9	10	3	—
Godo .....	11	28	2	18
Hanawa .....	12	28	1	—
Omama ("Toyoda") ....	15	28	3	—
Ogo .....	19	1	3	9
Maebashi ("Aburaya")..	21	14	2	13
Ikao.....	27	14	6	—

The Ashiwokaido skirts the Watarasegawa as far as Omama, the scenery being very pretty all along the road, which is always

on the descent after passing the Ashiwotoge. The trip can be made all the way in *jinriksha*, and will take less than two days to Ikao.

One night may be passed either at Omama or Maebashi.

Should the traveller wish to return to Yokohama directly from Nikko, but by a different route than the one already described (by Utsunomiya) he can take the cars at Maebashi, which will conduct him to his destination in about four hours: or he may continue his journey southward from Omama and take train at Kumagal.

Ikao, Mlogi and Asamayama have been already described in Route VII. Another celebrated spa though may be visited distant from Ikao only  $1\frac{1}{2}$  *ri*.

The itinerary is as follows.

			Distances between each consecutive place.	
IKAO to	<i>Ri</i>	<i>Cho</i>	<i>Ri</i>	<i>Cho</i>
Gochoda .....	2	3	2	3
Nakanojo ("Futamiya")	3	23	1	25
Sawatari ("Fukuda") ...	6	9	2	17
Namazuri .....	9	18	3	9
Kusatsu .....	11	18	2	—

Best Hotels Ichii and Yamamoto.

\* **Kusatsu's** "chief and central feature is an open, steaming square, about a couple of acres in extent, in which are collected the majority of the celebrated warm waters, some rising as springs in the square itself, others led to it from neighbouring ravines. Scattered round the margin of this square stand a number of open or half open sheds, containing the public bathing-tanks where hundreds of the sick and suffering poor of Japan undergo, several times a day, the severe ordeal of bathing in caustic, evil-smelling waters at almost intolerable temperatures. A multitude of conduits and pipes, led from the various sources, supply ever-running streams of steaming water to these tanks and to other less public baths in the close vicinity. Packed closely round the square, covering the rest of the little hollow, and clustering on the hillsides, are the 200 or so of houses which form the village.

---

\* From the "Times."

Of the severer baths at Kusatsu, the two most famous are the "Fever-bath," so called from its high normal temperature of about 150 degrees, and the "Eagle," scarcely cooler, deriving its name from a fanciful legend of an eagle's cure. There are also the Gozano-yu, highly efficacious for ophthalmia, and said to have been used by Yoritomo; the "Waterfall-bath," from the douches with which it is provided; and several others—all of them at temperatures ranging from about 110 deg. to 150 deg. Some of the springs and streams occasionally exhibit curious phenomena, varying their temperatures flowing intermittently, disappearing altogether and being often replaced by others, receiving fresh affluents, losing them again, and behaving generally in the erratic and unprincipled manner that is to be expected in a seething volcanic soil.

Besides the virtues of its waters, Kusatsu has other features to reconcile it to the invalid who is constrained to stay there. Though the site of the village itself commands no view, and is pervaded by malodorous vapours of sulphur, its neighbourhood is one of great natural beauty. Walks or rides lead in all directions through Japanese hill-scenery of a most attractive type, commanding at every elevated point a fine prospect of the mighty Asamayama, chief among the active volcanoes of Japan. Immediately above the village, another interesting live volcano, Shirane-san, rises some 3,000 feet, by an ascent so gradual that you may ride on horseback to the very crater's edge. As to the climate, it is—for the period from May to October, which is the ordinary season at Kusatsu—all that the testiest invalid could desire. It is the climate of the mountains, healthful, breezy, and invigorating, neither too damp nor too dry, never distressingly warm by day even in the hottest August weather, and always cool at night. Cholera, occasionally the scourge of the torrid plains, finds no habitat in this salubrious spot, 3,500 feet above the sea, with its pure air, rapid drainage, and, strange to say, ample supply of delicious water. Mosquitoes are unknown, and other insect pests—down even to the fleas—are comparatively rare. It should be added that the ordeal of the public baths is only undergone by the poorer classes, separate but sufficiently private, being procurable by those who can afford trifling payment. Yet, in spite of all that can be said in favour, Kusatsu is hardly a place that any one would

linger in unless obliged. It is a place to be seen once—a place that ought to be seen by all who have the opportunity, because it is so perfectly unique that there is none other like it in the known world. Types of things beautiful, things strange, and things sad and dreadful are there grouped in the rarest juxtaposition. But, unfortunately, the last largely predominate. They form nearly the whole inner life of the place. They are with you always; and there is no getting away from them except by flight, to which all visitors but those of the most ghoulis disposition gladly betake themselves after a day or two's experience at Kusatsu, well convinced that to have seen it is enough."





## ROUTE VIII, A.

### KOBE, OSAKA, NARA, KIOTO AND BIWA LAKE.



#### TRIP I (2 DAYS).

#### KOBE.

**Kobe** can be reached either by the Nakasendo, or Tokaido, or by steamer from Yokohama. The 2 days include the passage by steamer (about 36 hours) and a visit to Nunobiki.

Kobe is a pretty little settlement, with a foreign population of about 400, the second in importance in Japan, situated near one of the eastern entrances of the Inland Sea, and facing the Bay. It forms the base of a range of hills which run back of it. There are two European Hotels, the Hiogo Hotel and the Hotel des Colonies.

On the 1st of January 1889, the foreign population of Kobe was as follows:—

	POPULATION.		
	Males.	Females.	Total.
English .....	119	41	160
American .....	32	15	47
German .....	46	9	55
French .....	23	14	37
Austrian .....	1	1	2
Dutch .....	9	3	12
Portuguese .....	16	6	22
Russian .....	1	—	1
Swiss .....	1	1	2
Dane .....	2	2	4
Belgian .....	1	—	1
	251	92	343
Chinese .....	679	88	767
Total .....	930	180	1,110

Adjoining the settlement is the town of Hiogo in which there is little worth seeing excepting the temple of Shinkoji containing a large bronze image of Buddha.

Other places near Kobe worth visiting are the temples of Zenshoji, Daisanji, Futabisan, and Mayasan, called by foreigners the Moon temple, also the water falls of Nunobiki.

THE HOT SPRING AT ARIMA, about ten miles in the interior, are said to cure all diseases (i.e. of the cutaneous and rheumatic type). Here also can be found the celebrated Arima straw ware, which is so eagerly sought after by the purchaser of the cheaper line of curios.



## TRIP II (2 DAYS).



### OSAKA.

After leaving Kobe by rail, the next important place we come to is Osaka, which will amply repay a couple of days stay, and where one can while away a much longer period. It contains a population of over 300,000, and over 1,800,000 if the rural divisions are included. The Hotels to be recommended are: the Jiutei's in Naka no Shima, or Jiutei's in Kawaguchi, or the Sankloro in Kaoku-machi. (The distance from Kobe being only one hour, headquarters may be made at Kobe). The canals, creeks and bridges are so numerous (3,280 of the last), that it is often called the Venice of Japan.

The foreign population of Osaka in January 1888 was as follows:

	ADULTS.					Total.	Firms.
	Males.		Females.		Children.		
British.....	17	....	11	....	16	....	2
French.....	9	....	8	....	—	....	—
German.....	2	....	—	....	—	....	1
Italian.....	3	....	—	....	—	....	1
Swiss.....	2	....	—	....	—	....	1
United States.....	10	....	10	....	11	....	—
	43	....	29	....	27	....	4
Chinese.....	163	....	3	....	17	....	28
Total foreigners..	207	....	33	....	44	....	32

Osaka is *par excellence* the trading centre of Japan and the large tea and silk establishments which line its principal streets

are in themselves a sight. Apart from such objects of interest there are specially to be mentioned :

THE CASTLE, a massive building having huge stone foundations and adobe walls, which even so late as 1869 did service in withstanding the foe for a short time, though artillery soon made breaches in them. The moat is wide, but now most of the year deficient in water, and the whole place is only a glorious relic of the past, at present devoted to the housing of the troops stationed at this place. Next to the castle is the arsenal for the manufacture of large guns, and other material of war.

THE MINT is so well conducted an establishment that an inspection would repay the traveller. On proper application to the authorities, there is no trouble in getting a special pass even if one does not happen to hit on the regular show day.

THE ETA VILLAGE on the South of the city is another relic of the time now fast passing away. The descendants of ancient Korean prisoners still live there, where they have accumulated fortunes in glue making, hide dressing and all such work as involves the handling of dead bodies of animals or men. Dog stealers abound, and it is not advisable while in that neighborhood for a visitor to lose sight of the favorite terrier unless he wishes to find him a few hours later in pickle.

At the distance of a few miles to the South will be found the fishing village of Sakai, where in 1868 a boat's crew of French man-of-war's men were murdered, and still further on in the same direction we come to the famous pagoda of

TENNOJI.—The trip out to this place and back is one that takes about a day, comfortably, and as the building is a very perfect specimen of Buddhist temple, where the worship is carried on morning and evening in the true orthodox form, is an interesting spot to those who are not *biase* in such matters. This temple, founded by Shotoku Tai Shi, about 600 A.D., is the oldest Buddhist temple in Japan. The pagoda is five stories high and affords a splendid view of the surrounding country.



### TRIP III (3 DAYS).



#### NARA.

EAST of Osaka and South of Kioto, placed so as to constitute a right angle between these two cities, is situated the town of Nara.

Time not allowing, this trip may be omitted till Nara is connected by R. R. with Osaka and Kioto, as two days are lost in going and returning to either place. One day in which to see Nara is too little, but the place is so pretty and interesting that if one possibly can he should not omit visiting it.

The itinerary by jinriksha from Osaka is as follows :

OSAKA to	<i>Ri</i>	<i>Cho</i>	Distances between each consecutive place.	
			<i>Ri</i>	<i>Cho</i>
Kokubu .....	4	18	4	18
Tatta .....	7	18	3	—
Koryama .....	9	24	2	6
Nara .....	12	—	2	12

The distance of 12 *ri* may be accomplished in a few hours in *jinriksha* or carriage as the road is fine and broad. The best Hotels at Nara are "Musashino" and "Uoya" (misspelt by the proprietor into "Uosa.") From the last one, one of the prettiest views in Japan is obtained.

This ancient town is noted for its picturesque beauty, and the lovely wooded grounds surrounding it. Here game is abundant and the hills are rich in multitudes of very tame deer. They are not allowed to be destroyed, as they are considered the retainers of Kasuga (Spring Morning—the name of a god). They are so tame that they will eat out of any hand. Formerly, any one killing them was punished by death.

Among the many attractive sights of this place we will mention the following :

82

THE TEMPLE OF TODAIJI which contains the largest bronze image of Dai Butsu in Japan. Mention has been made of its dimensions at page 40. This statue was cast in 749, but the present head dates only from 1566, as it fell off or was melted by fire three times, previous to the latter date. The stone lantern opposite to the Dai Butsu contains fire, said to have been originally brought from Ceylon, and never yet extinguished.

THE BELL OF TODAIJI one of the two largest bells in Japan is 13 feet 6 inches high, and about 9 feet wide at the bottom.

The Shinto temple of KASUGA-NO-MIYA, where young girls sit, apparently from year's end to year's end, in a building opposite the shrine, waiting to dance the *Kagura* at anybody's bidding.

THE TEMPLE OF KODAIJI containing a large collection of paintings by some of the best Japanese artists. Here a grand festival, the Tanabata, is held in July every year.

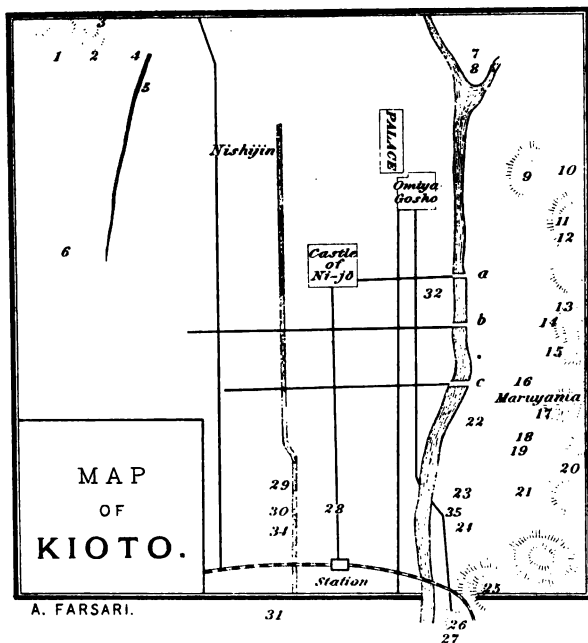
The traveller, instead of returning to Osaka, if wishing to reach Kioto from Nara, may proceed over a fine road according to the itinerary here given :

NARA to	<i>Ri</i>	<i>Cho</i>	Distances between each consecutive place.	
			<i>Ri</i>	<i>Cho</i>
Kidzu .....	1	29	1	29
Tamamidzu .....	4	24	2	31
Fushimi .....	9	2	4	14
Kioto .....	11	20	2	18

Before visiting Fushimi, laying on the right bank of the Uji-gawa and considered a suburb, and the port of Kioto, Uji ought to receive a short inspection. This locality is celebrated for producing the best tea in Japan. The finest varieties are obtained from the oldest plants, some of which are supposed to be 500 years old. The first picking commences in May, and the second in June. At these times, this pretty and interesting place is visited by large numbers of people. The tourist may enjoy a cup of excellent tea at the "Kikuya," which is considered the hotel, and examine the Buddhist temple of Bioto In.







- |                       |                       |
|-----------------------|-----------------------|
| 1 Omuro Gosho.        | 18 Kotatji.           |
| 2 Toji In.            | 19 Yasaka Pagoda.     |
| 3 Kinkakuji.          | 20 Kiomidzudera.      |
| 4 Hirano.             | 21 Nishi Otani.       |
| 5 Kitano Tenjin.      | 22 Kenninji.          |
| 6 Udzumusa.           | 23 Dai Butsu.         |
| 7 Shimogamo.          | 24 Sanjusangen do.    |
| 8 Kawai no Yashiro.   | 25 Senyuji.           |
| 9 Yoshida no Yashiro. | 26 Tofukuji.          |
| 10 Ginkakuji.         | 27 Inari no Jinja.    |
| 11 Shin-ndo do.       | 28 Higashi Hongwanji. |
| 12 Kurodani.          | 29 Honkokuji.         |
| 13 Elkwan do.         | 30 Nishi Hongwanji.   |
| 14 Nanzenji.          | 31 Toji.              |
| 15 Chion In.          | 32 Kwangioba.         |
| 16 Gion.              | 33 Mimidzuka.         |
| 17 Higashi Otani.     | 34 Koshoji.           |



## TRIP IV (2 DAYS).



### KIOTO AND VICINITY.

Should Nara not be visited cars are taken from Kobe, supposing that to be the present headquarters of the tourist, and Kioto reached in less than three hours. The two days include the riding through the Rapids, but they will not allow adequate time to visit all the places to be described. Five days are hardly sufficient, but as the tourist may have a surfeit of temples he may only visit the two or three principal ones, the "curiosities" of this old town consisting mainly in "temples."

As soon as the traveller arrives at Kioto, he will do well to proceed at once to Maruyama, that part of the city where hotels specially adapted for foreigners are found. The best hotels are the Jiutei and Yaami. Guides are always at hand, *jinriksha* can be engaged at the rate of fifty *sen* per diem with one man, and one *yen* if two pullers are employed. To get a good view of the city and the places of interest before exploring them in detail, the traveller should ascend the hill called Shogundzuka (grave of the Shogun) situated at the back of Maruyama. The road leading to the top is tolerably fair, and the ascent quite easy. On the way, the Hondo of Chionin and the great bell are passed. From the summit the tourist will have a beautiful bird's-eye-view of the city and suburbs. Looking on the right he will see the white walls of the Castle, now the Kioto Fu or seat of the city government, and on the north-west, at the foot of the hills the highest of which is Atagoyama, Kinkakuji, the most celebrated garden in Kioto. In nearly the same direction will be noticed the Imperial Palace, the Omiya Goshô, in which Exhibitions were held, and the Saibansho or Judicial C

The Kamogawa which issues from the northern hills and traverses the whole of the city, is spanned by numerous bridges. It is almost always dry, except after heavy rains. Many buildings of foreign construction, may be seen. Those on the western bank are the School of Chemistry, Dyeing Establishment, Soap Manufactory, etc. The former may be known by a small white tower on the top. In the South are the Kioto Bazaar and the Silk-weaving Department. In the north-east are the mountains Dal-monjo and Hiyasan. On the North of Shogundzuka, and not far distant, is the burial place Kurodani, distinguished by its tower. Looking once more in the direction of Shijoku, to the west-south-west, are seen the temples of Nishi Honganji, among the most celebrated in Japan. In the same direction are the line of railroad, the Station and the tower Toji. On the south-west the chimneys of the Osaka Mint may be seen in the south-east is the renowned tea district of Uji.

Here it may be well to inform the tourist that, there is no scarcity of amusements in Kioto: some of the theatres are occasionally found very entertaining. In one of these music and posturing amuse the traveller; while in one or two others the ancient operas, called *No*, are performed. Comedy, Farce and Tragedy delight many thousands of spectators. Many foreigners engage singing and posturing girls to entertain them during a meal. There are many festivals in Kioto: scarcely a day passing without one. The evening of the 16th of August every year, is particularly brilliant. At the close of the "Bon," festival fires are lit on the hills surrounding the city. They are arranged so as to represent different devices, and are called Okuribi, from *okuru* to attend and *hi* fire. The first light is called Dalmonji or great letter, and is placed on the Dalmonjiyama, in the north-eastern part of the town. In the West is the character representing the first half of Ichlwa, the name of the district. On the northern hills, the characters of Mio and Ho are represented. Next comes Hidari-Dalmonji (left great letter) placed nearly opposite the first, and arranged in a reverse manner. On the Western mountains is seen the light representing the Torii or portal. But the most beautiful of all is the ship, called *fune*. Many other places are included in the panorama viewed from *Shogun Dzuka*.

*Under the name of Salkio (Western Capital) it was recognized*

as the Capital from A.D. 793 until after the civil war, some twenty years ago, when the Mikado came to Tokio and established himself there.

Ancient Japanese statistics give us an exaggerated account of the importance and population of Kioto: It was said to contain over one million houses and two millions of inhabitants, including three hundred Shinto priests or *Kannushi* officiating in one hundred temples, and fifteen thousand Buddhist priests doing duty in two hundred and fifty temples of that religion. There were also, according to this report, seven thousand five hundred girls and women of pleasure.

In the history of Japan, we find that the Tenshi (Sons of Heaven), or Emperors changed their capitals as they came to the throne. In accordance with this custom, Kwanmu Tenno, the 50th Tenshi, commaded Dainagon Oguromaru and Sadaiben Kozami to inspect the district of Yamashiro, and report upon the same. It was the intention of the Tenshi to establish a permanent Royal Residence, as soon as an eligible site was chosen. On their return, they expressed themselves highly delighted with a spot called Udamura, and consequently there the Royal Residence was established. Its walls were so extensive as to include the houses of the people. This Royal Residence must have been of extraordinary dimensions, for we are told that the palace alone occupied upwards of 200 acres of ground. It was built by Godaigo Tenno in 1334. In 1653, after Hotaiko's time, the greater part was destroyed by fire. On eleven different occasions Kioto has been almost entirely consumed by the devouring element. The largest fire occurred in 1846, when nearly 500 acres of buildings were reduced to heaps of ruins. Kioto is justly celebrated for its beautiful porcelain, called Awatayaki or Shippokaki, its fine lacquers, bronzes, silk, crape, embroidered stuffs, and for the peculiar beauty of a kind of fan called "Ogi"; one day at least ought to be devoted by every visitor to the study of its potteries and embroideries.

Having familiarized himself with the topography of the district, and a little with its history, the tourist will feel greater pleasure in visiting the following places:

**KENINJI.**—This building, erected nearly 700 years ago by the Shogun Minamoto Yorie, is situated on the main road in the district of Nowate. It formed part of the Exhibition of 1872.

There are well kept lawns, and a fine grove of trees, which offers a pleasant shade. An old bell, to which some legendary story is attached hangs in the Eastern part of the temple grounds. A number of *geisha* in Keninji are employed in rearing silk-worms.

THE DAIBUTSU (Great Buddha).—This forms one of the attractions of Kioto. Daibutsu, or as it is frequently called Hokoji, was built originally by Toyotomi Hideyoshi, died as Taikosama, in 1587. The building contained a colossal Buddhist figure erected over 85 years ago, known by the name of Rushanobutsu. It was originally constructed of wood. We are told that it measured 160 feet. A few years after this idol had been set up, an earthquake not only broke the image into pieces, but killed many people. The image of Enkoji, from Shinano was substituted for the broken idol. This was afterwards replaced in 1603 by an image of bronze, 63 feet high. Sometime later, the temple was destroyed by fire, but was rebuilt by Hideyori Uda-jin, second son of Taikosama. He also made the large bronze bell, 14 feet high, 9 feet in diameter, and 9 inches thick. In 1648 Iyetsuma being in want of money, ordered the image to be taken down and melted into cash, which may still be recognised by the character 文 (*bun*). In lieu of the bronze image, one of wood was substituted; but this also was doomed to misfortune, for over eighty years ago it was destroyed by lightning.

THE YASAKA PAGODA remarkable as being the first structure of its kind erected in the country, was built by Shotoku Taishi in 680. The original one falling into decay it was rebuilt by the Shogun Yoritomo. The present pagoda was erected 264 years ago, by the Shogun Hidetada Tokugawa, son of the illustrious Iyeyasu, is richly decorated. From its highest story a splendid view of the surrounding country is obtained. It is dedicated to the worship of Buddha.

KOTALJI.—This is a temple near the Yasaka Pagoda, built by the wife of Hideyoshi near three centuries ago. The adjoining edifice, built by order of her husband, and by him named Karakasatel, is now genetally known by the appellation of Karakasa no chin.

SANJUSANGENDO.—Sanjusangendo, sometimes called Rengehoin, is the name of a temple near Daibutsu, built in the year 1162, in honor of Senju Kwannon (the god of one thousand hands). The temple contains one thousand idols of large size;

and each of these is surrounded by, or supports on the head or knees, or on the palm of the hands a multitude of smaller ones. The total number of these idols is supposed to be 33,333. The largest image is a representation of Senju Kwannon in a sitting posture, measuring eight feet in height. There was formerly a shooting gallery on the western side of the temple, at which Hoshino Konzayemon and Daihachiro gained much renown as skillful marksmen. The grounds adjoining the temple are a great resort for pleasure seekers in the month of May, at which time, a sheet of water in front of the building is filled with small purple flowers called Kakitsubata.

**KIOMIDZU.**—The Kiomidzu is a delightful and picturesque spot, visited by thousands, either for worship or pleasure. Ascending the hill by a flight of stone steps, and following a well-paved path, the tourist comes to the door of a temple called Otowosan Saisuji, built in 798, in honor of the goddess Juichimen Kwannon. In front of the Hondo (the main or principal part of a temple), many pictures hanging up will be seen. These represent escape from dangers, and include petitions for excellency in archery, horsemanship, etc. Unmarried people of both sexes, desiring the favor of their respective sweet-hearts, pay a visit to the small shrine, at the south-east of the Hondo, dedicated to Enmusubi no kami, the patron saint of true lovers, and attach pieces of paper to the grating in front of the shrine. In order to be effectual, the pieces of paper must be tied with the thumb and little finger of one hand. In the neighborhood of Kiyomidzu are many earthenware shops, where the best China and Porcelain may be procured.

**NISHI OTANI.**—One of the most interesting places in Kioto is the Nishi Otani. The grounds are very ancient, and were used as a cemetery for the Nishi Honganji. About the year 1709, the building was reconstructed, and, later again repaired. The elegant entrance gate, called Karamon, is well worth the attention of the traveller. Leading from it, a long well-laid stone pathway conducts to the Megane Bashi (Spectacle Bridge). This bridge spans a large pond covered with lotus plants, while its edges are decorated with cherry trees. When these are in full bloom, the panorama is indeed lovely.

**MIYOANJI.**—Is the name of a temple, built in honor of Fugen-bosatsu and also of the Chinese priest Darumadaishi. All the

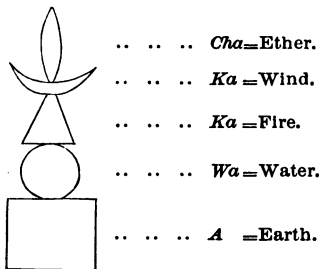
priests of this temple are sons of Kuge, and attached to the court of the Mikado. They have been invested with the priestly rank of Modshki. The whole of the *Komusho* (wandering minstrels), seen begging in various parts of the country, come from this temple. They pay a tax to the priests for permission to wear the basket-shaped hats, *tengai*.

**MIMIDZUKA** (Grave of Ears).—Two generals named Konishi Setsu no Kami and Kato Higo no Kami, attacked Korea with an army of 60,000 men. They made a large number of the enemy prisoners, and after cutting off their ears, buried the trophies in this tomb, hence the name.

The peculiar form of the monument may be thus be explained:

The Aryans used to express unlimited *time* and *space* by a circle; a triangle, with the apex upward signified *five*, or with the apex downward *water*; and the *creative power*, a composition of fire and water, was denoted by two triangles side by side.

Later the two triangles represented the three phenomena combined in one. The Himalayans improved upon the *three in one* by inventing a *five in one*, thus:—



The same symbols are found on many graves in Japan, the Mimidzuka being a fair example.

**HIGASHI HONGWANJI**.—This temple is to be found in the western suburbs. It belongs to the Ikashu or Monto sect of Buddhists, considered one of the most wealthy. The former *building* was beautiful; but together with three famous gates *was destroyed in the great fire of 1884, during the civil war.*

**NISHI HONGWANJĪ.**—These temples, belonging to the Monto sect, and considered by many to be the largest and finest in Japan, are surrounded by an enclosure, on the South side of which is a most imposing and elaborately carved gate called Chokushimon, the design of the celebrated left-handed artist Hidari Jingoro. It is only opened to admit the Emperor or his ambassador. The tourist will find much pleasure in examining these splendid edifices, their decorations and carvings, together with the many interesting and historical images contained in them.

No fires of importance have occurred at the Nishi Hongwanji, which is due, the priests assert, to the protection of the famous and ancient Icho tree, standing before the Hondo. During conflagrations it is said to vomit water, and thus extinguish the flames. Behind the Hondo, outside of the enclosure, is the *yashiki*, where, a few years ago, the Exhibition was held.

**TOJI.**—The tower and temple of this name, are to be found at the southern end of the city. They were erected by the Shogun Iyemitsu, 260 years ago. The tower is 164 feet high, 30 feet square, and has five stories.

**SHINSENYEN** (Holy Spring's Garden).—One thousand years ago, the Zenbio Yashao and pagoda were built in honor of Dainichi Niorai. Up to within a few years ago, the latter stood upon this spot; but owing to its dilapidated condition, was taken down. For 650 years, the Shinsenyen was one of the finest places in Kioto.

**ATAGO GONGEN.**—This temple is situated on Atagoyama, the highest mountain in the western part of Kioto. It was founded by the priest Kejiun Hoshi, 1040 years ago. Here, Isanami and Hono Musibi no Mikoto were worshipped. Formerly, Nichira, the teacher of Sho Toku, the founder of Buddhism in Japan, was adored also; but his image has been removed, its worship being found incompatible with pure Shintoism.

**OMURO GOSHO.**—The main building of the Omuro Gosho was erected about seven hundred years ago, and from that time until the succession of the present Emperor to the throne, continued to be occupied by members of the Imperial family. The reigning Mikado resided there until his departure for Tokio. It has lately fallen into a very dilapidated condition, but little remaining of its former grandeur. The throne room and royal bed chamber

are very gloomy apartments. The latter is quite dark unless the doors be opened.

The Omuro Goshō was thrown open to the public during the first Exhibition, and thousands gratified their curiosity by entering the sacred precincts of the Mikado, upon which previously they had not dared to look. There is a curious anecdote about the picture of a horse painted on one of the walls, by a famous artist named Kanaoka. The picture, it is said, so resembled reality, that the horse became endowed with life.

KINUKASAYAMA (Silk Hat Mountain).—The Emperor Uda Tenno, who had retired from the throne, had the curious fancy of wishing to see snow in Summer. As his wish could not be realized, he determined to produce that appearance, by covering the top of the hill with white silk. The summit, when so covered, was not unlike the broad-rimmed hat called *Kasa*.

KINKAKUJI (Gold-covered temple).—Is situated at the foot of Kinkasayama, and is considered one of the most attractive places near the city, chiefly on account of its beautifully laid-out gardens, where trees, plants and flowers are cultivated with much care, and grow in great luxuriance. The temple which stands in the centre of the grounds, was erected about 500 years ago, by the Shogun Ashikaga Yoshimitsu as a Summer residence. The guide (who expects a trifling fee) will show the visitor where Yoshimitsu performed his ablutions, cleaned his teeth, and procured water to make his tea. The traveller will notice a miniature island in a small pond on the terrace above the water-fall. Here a monumental stone is erected to the memory of a famous white serpent which lived there in ancient times.

NISHIJIN.—Is situated near Kita no Tenjin. It has always been celebrated for its busy trade in silks, velvet and embroidered stuffs, these being considered the finest in the country. Owing to the introduction of foreign goods, sold at considerably lower figures, the trade is now in a languishing condition.

KAMIGAWA.—This Shinto temple situated on the banks of the Kamogawa, is frequented during the Summer months by many visitors on account of the lovely groves of fir trees which surround the temple.

Horse races, called *Keba* take place annually, on the 5th of May, in front of the temple. On the first of the same month, the horses are tested by a preliminary trial. The first competition



that ever took place, was a race for a throne, between Koretaka and Korehito, sons of Montoku Tenno, who disputed the right of succession. The father being unable to decide in favor of either, determined to settle the dispute by a horse race. Korehito won, and was declared the heir.

**SHIGAKUIN.**—At this place are the tea-house and pleasure ground of the Mikado. Fine cherry and maple trees, together with a large pine, ornament this locality. A delightful view of Kioto and its environs is to be obtained from the high ground in the enclosure. During exhibitions, the Shigakuin is thrown open to visitors. It is situated in the extreme north-eastern suburbs of Kioto.

**SHIMOGAMO.**—On the banks of the Kamogawa, South of Shigakuin, is the temple of Shomogamo, built by Tenmu Tenno, for the worship of Tamayorihime. A very pleasant half hour can be spent at this place as the visitor will see many things to attract his attention.

**GINKAKUJI** (Silver-covered Temple).—Otherwise called Jishoji, is situated at the foot of Dimonjiyama. The great attraction is the garden, which was designed and cultivated by So-ami, considered, in his time to be one of the greatest horticulturists of Japan. The Ginkakuji was founded in the 13th century by Musokokushi, a priest belonging to the Zen sect, by order of the Shogun, Ashikaga Yoshimasa. The miniature water-fall named Sengetsuzen, and the hill at the extreme end of the garden, covered with azaleas, are very pleasing and attractive. The four stone bridges, and the curious stones, presented to the Shogun, scattered here and there, are worthy of notice. It would be difficult to imagine a more lovely or picturesque spot than was the Ginkakuji a few years ago. But the Zen priests, into whose hands the temple and surrounding buildings were handed to, are now almost reduced to beggary, and this interesting place is gradually going to ruin.

**NIYAKUONJ**—is a very pretty and cool place to visit during the hot season. It is a rocky ravine, situated in the eastern hills. There are three miniature water-falls one above the other upper one being shaded by large wisterias.

**CHIONIN.**—In the 12th century, this temple was founded by a Jodo priest named Enko Daishi. It is situated eastward at the foot of Maruyama. The monastery stands in a

of a large square on the highest portion of the Chionin grounds. The lower part of the grounds consists of long avenues leading from three gates. Priests of the Jodo sect occupy little houses built along these avenues. There each cultivates his own garden, studying and worshipping independently of his neighbors. The Sammon or great gate leading to the temple, is a wonderful structure. It stands in the centre of the inclosure and is about 150 feet in height. A steep flight of stairs leads to the upper story, which is a long room containing idols, each of which represents one of the passions of mankind. Before descending, walk around the gallery which surrounds this part of the building, and enjoy a beautiful view of the city and its picturesque environs. The legend tells a very pretty story about Enko Daishi, who, it affirms, was born in answer to prayer, and became the most learned man of that age. The anecdote is so marvellous, as to resemble in certain respects some of those in the "Arabian Nights." The grave of Enko Daishi is well worth a few moment's notice. Walking to the rear of the Hondo, the *yashiki* of Chionin are seen. It was here that the Exhibition of 1872 was held. The dwellings occupied by foreigners at that time, are situated below the terrace on which the temple is built.

A visit to the great bell of Chionin should by no means be neglected; it is one of the wonders of Kioto. It is situated south-east of the Hondo on the road to Shogundzuka. It is 18 feet in height, 8 feet in diameter and  $9\frac{1}{2}$  inches thick. It is sounded only during the festival of Gilyoki.

**THE CASTLE OF NIJO.**—There were formerly seven castles or palaces in Kioto, but of all these the castle of NiJo alone remains. In August of 1881 this celebrated castle was made an Imperial Residence, which title it will probably hold for a long time to come. That of NiJo was built by Tokugawa Iyeyasu in 1601 and some time later on sheltered two of the Emperors, for five or six days. In the 1868 it was selected to be the building in which the Councillors of State should hold their deliberations; but when the government was removed to Tokio, the old castle became the headquarters of the city of Kioto. In 1884 it was again made an Imperial Residence. The interior of the castle was partially destroyed by fire in 1788 while the great watch-tower was felled by a thunderbolt on September 28th, 1750. A number of the most famous artists, as Kano Sanraku, Kano

Tanyu and Kano Koi, have decorated the walls and ceilings of the castle. The artificial pond in front of the main hall was constructed by Kobari, while the quaint stone bridge across the pond was brought from Korea by the famous Kato Kiyomasa. The gateway was built with wood saved from the palace of Fushimi Momoyama, and carved in *alto rilievo* by Hidari Jingoro.

THE OMIYA GOSHO.—The Imperial grounds cover the space bounded by Tera-machi and Muro-machi on the East and West, and Imadega and Maruto-machi on the North and South. They were even more extensive in former times. They comprise the following principal buildings and many smaller ones. The Imperial Palace—the Gosho proper; Omiya Gosho, where an exhibition was held; residence of the Empress, and residence of other members of the Imperial Family, and the mansion of the Empress Dowager, Koku-san-no Goten. In addition to these, are the houses of Kuge and other attendants on the Imperial Court. The Palace is enclosed by a high wall, and has three principal gates, namely: The Nammon or Southern Gate, opened only for the Mikado; Kugemon, on the West, for the use of the nobles of the Court; and on the eastern side Hi-nomon or Sun Gate, by which visitors may enter. Strangers entering the above gate, should visit the buildings in the following order, viz: Naishi Dokoro, Shishinden (Hall of Ceremony), Seiryodon, Kogosho, Ogakumonsho, Omina, Otsune no Goten, Kushun, Idzumi Den, Idzumi Dono, Choshetsu and Obaba (Race Course). In the Naishi Dokoro, the sacred symbols: sword, crystal and looking-glass were kept. Examine the water-color paintings in the Shishin-den; north-east of the latter place is the Kogosho, where the Mikado received the Shogun and Daimios. Ogaku Monsho: the Mikado's school building. Examine the beautifully painted and gilded screens which it contains. Omina: three rooms adjoining the school, where the Emperor received ladies of rank. Otsune-no-Goten: his dwelling place, Idzume Een: a small low building, to which the Mikado fled for protection during earthquakes. Kushun: a small building used only for pleasure. Walking to the North, the Imperial race course is seen. Foreigners are not allowed to enter the palace of the Empress, which is on the West of the race course. Opposite the southern gate of the palace, is the Shihosho (Board of Justice), formerly the residence of Art

sugawa-no-Miya, commander-in-chief of the Imperial troops during the Satsuma rebellion.

The parts of the Goshō permitted to be seen by foreigners, are very attractive. The magnificent paintings, decorations and carvings are much admired.

KATSURAMIYA NO GOTEN.—Is situated on the banks of the Katsuragawa (Creeping-vine River), and was the summer residence of the aunt of the present Mikado. During the exhibition of 1878, it was thrown open to visitors, and was found to be a most attractive place.

TOFUKUJI.—The temple of Tōfukuji, not far distant from the Sanjusangendo, was built in the 13th century by the Shōgun Yōrōsune, who previously had resided occasionally at the temple of Kamakura. The grounds are enclosed by a wall. The chief temple, *Hondo*, in this enclosure is dedicated to the Indian god Shaka. A pretty avenue within the enclosure, and magnificent garden, are what the visitor most admires.

SENIUJI.—The tourist should next visit the grounds containing the two temples Hanju Sammain and Senjuji, where the Emperors and their Consorts, who reigned since A.D. 1233 are buried. Kōmei Tenno, father of the reigning Mikado, was the last buried here. These temples were originally built in the year 553 A.D. They were afterwards partly destroyed, but rebuilt by one of the Kuge, who placed in charge a very learned priest and clever man named Gazen. The autobiography of this person is very interesting. He commenced his studies at a very early age, was sent to China, and remained in that country 13 years, preaching the religion of his order. He made himself master of the doctrines of other sects: the Tendai, Shingon, Ren and Ritsu. Many believe that after death he was born again, and ascended the throne in the person of Shijōnōin. The grave of this Emperor will be found in a small valley south-east of Rengehōin. It is a lovely, quiet spot and well worth a visit.

INARI NO YASHIRO.—A very interesting spot to visit, with a guide, should the tourist have abundance of time, is the Shinto Temple of Inari no Yashiro on the road to Fushimi. It was founded A.D. 711 and re-erected in 1822 and is the prototype of the thousands of Inari temples scattered all over the country. *The grounds are extensive and a day is well spent in visiting (after having passed through the innumerable torti, forming two*

alleys) the Takeda no Yashiro, the Kaze no Yashiro (Temple of the Wind), and the Naka no Jinja (Middle Temple); then returning to The Takeda no Yashiro by descending past the Choja no Yashiro.

The principal festival at this temple is celebrated in April.

**THE RAPIDS.**—Visitors to Kioto anticipate with much pleasure a trip to Kameyama (Tortoise Mountain), and down the rapids of the Oigawa. Kameyama, situated in the province of Tamba and about 6 *ri* from Kioto, was once the residence of a daimio, and a place of considerable importance. The castle was pulled down few years ago, and nothing now remains of this stronghold, but the moat and a part of the walls. Visitors will do well to hire *jinriksha* at Kioto, which will take them all the way to Kameyama, with the exception of two steep hills, on the road, which must be climbed on foot. Kutsukake lies on the road from Kioto to Kameyama, and the distance between the former and latter places being but a few miles through a most lovely country, *jinriksha* are generally discarded at Kutsukake, particularly if the party be large, and the rest of the journey performed on foot. By doing so, the expense of an extra boat is saved, as the *jinriksha* occupy a great deal of room, and are often found an incumbrance. But in this case, it will be necessary to send the *jinriksha* on to Arashiyama (Wild Mountain) to wait the arrival of the boat, as they are very scarce in that locality. A sufficient number of coolies must of course, be reserved to carry provisions and other things necessary. On arrival at Kameyama, the tourist may either go to one of the numerous tea-houses and partake of luncheon there; or, after hiring a boat, and placing his *jinriksha* on board (in the event of not walking from Kutsukake to Kameyama) he may proceed on his journey, partaking in the boat of what refreshment he may have brought with him. The best place to hire a boat is at the boat-house in front of the old castle site, for, if taken lower down the stream, the traveller enters the rapids at once and loses the pleasure of approaching them gradually. The time occupied in the descent of the rapids, varies from one hour and forty-five minutes, to two hours and a quarter; the quickest passage being made when there is plenty of water in the river. The boats used are about 40 feet long and from 7 to 8 feet beam. The first mile of the journey is down the plain, when a narrow gorge is entered where rocks are seen to

every direction, and the boat is carried swiftly forward by the rapid current. Two men only are necessary to the management, one standing at the bow with a bamboo, and the other at the stern with a yulo. Gradually the river becomes almost a roaring cataract, and the boat rushes toward towering rocks, which seem to threaten its instant destruction. But by judicious management all danger is avoided, and the tourist arrives safely in smooth water at Arashiyama.

No words can convey an adequate idea of the magnificence of this river gorge, and the peculiar beauty of the surrounding country. Ladies need not fear making the descent, as an accident is never known to have taken place. The distance from Arashiyama to Kioto may be accomplished in about an hour by *jinriksha*.



#### TRIP V (1 DAY).



#### BIWA LAKE.

The train will take the tourist from Kioto to Otsu in one hour. Otsu is a large and prosperous town, on the shores of lake Biwa where a day may be profitably spent in visiting the temple and grounds of *Midera*, and *Ishtiyama*, in the vicinity of which one of the most splendid views in Japan can be seen. The great pine tree at KARASAKI deserves inspection, as it is the finest specimen of Japanese tree training, and said to be over 2000 years old.



# ROUTE VIII, B.



## THE NAKASENDO.

		Distances between each consecutive place.			
		Ri	Cho	Ri	Cho
Tokio to					
Matsuida "Kawamura"	33	6	33	6	
Sakamoto "Nakamura"	35	18	2	12	
Usui pass	37	23	2	5	
Karufzawa "Shirokiya"	38	13	—	28	
Oiwake "Daikokuya"	40	27	2	14	
Shiwonada "Maruya"	44	27	4	—	
Mochidzuki	46	14	1	23	
Kasatori pass	—	—	—	—	
Nakakubo "Yamazekiya"	48	35	2	21	
Wada "Kawachiya"	51	1	2	2	
Wada pass	53	22	2	21	
Shimo no Suwa "Maruya"	56	21	2	35	
Shiwojiri pass	58	8	1	23	
Motoyama "Tamakiya"	62	—	13	28	
Niyegawa "Okuya"	64	—	2	—	
Nara "Echigoya"	65	30	1	30	
Torii pass	66	16	—	22	
Yagohara "Yoneya"	67	8	—	28	
Shinkaimura	—	—	—	—	
Fukushima "Masudaya"	70	3	8	27	
Agematsu "Sakaiya"	73	10	2	11	
Dokoshomura, formerly Mitori.	80	11	7	1	
Magome pass	—	—	—	—	
Magome	83	18	8	7	
Ochiai "Ashirikiya"	84	3	—	21	
Oi "Mugiya"	88	15	4	12	
Shitakado.					
Take-ori "Maruya"	89	32	1	17	
Ogishima	92	—	2	4	
Kamado "Iseya"	95	4	3	4	
Nakakado.					
Chizuki "Hashimotoya"	97	22	2	18	
Ijiri	98	4	—	18	
Nakasendo.					
Ota "Iwatsya"	102	22	4	—	
Inawatashi	—	—	—	—	
Inuyama on the Kisogawa.	—	—	—	—	
Kasamatsu	—	—	8	—	
Gifu "Yamamotoya"	117	2	6	16	
Tsuru "Kameya"	123	19	—	—	
Samegal "Zentya"	128	5	—	—	
Torimoto	129	14	—	—	
Hikone by boat to	130	14	—	—	
Otsu "Nakamuraya"	145	14	—	—	
Kioto	148	8	—	—	

THE NAKASENDO, commencing at Matsuida is the most picturesque road in Japan. A lover of nature should not leave the country without spending 6 or 7 days at least in making the trip. 10 or 15 days given to it by a pedestrian would repay him more than anything else, for visiting the East.

The country is level as far as Yokogawa, the last station from Tokio, on the Nakasendo railway. The tourist though should stop at Matsuida, the station before Yokogawa, for the purpose of visiting *Miotsan*.

Arrived at Matsuida,  $4\frac{1}{2}$  hours from Ueno, Tokio, take the road to the village of MIOGI, as described at page 129, Route VII Trip II.

After having seen Asamayama return to Oiwake; see same Route and Trip.

After crossing the Chikumagawa, near Shiwonada, on a bridge of boats, the most important point is the Wadatoge, 5,300 feet above the sea, the longest and highest pass on the Nakasendo. The road from Wada at the foot of the mountain, to the summit can be made in *jinriksha*. At 5 *cho* on this side of the top, and 20 *cho* on the other side there are inns in which accommodation can be had. The first is called *Higashi no chaya* (eastern cake-house) the other *Nishi no chaya* (western cake-house).

The road from Shiwonada to Shimo no Suwa is full of magnificent views.

SHIMO NO SUWA is a large town, lying on the shore of Suwa lake where the Koshiukaldo meets the Nakasendo. It is celebrated for the hot baths, the temperature of which is over 114° F. The traveller can bathe at the hotel "Maruya," or at many other places, if he does not object to enjoy the water in public. There are also two temples, to be visited, in different parts of the town, both alike in architecture, and called respectively *Aki no miya* and *Haru no miya*.

The lake is circular in form and about 2 *ri* diameter.

The road again becomes mountainous from the foot of the Shiwojiri pass, 3300 feet high and is very picturesque. The traveller is recommended to avoid stopping at night at Sakurazawa, even at the best inn, the "Fujiya," as it is a dirty entomological museum of living subjects, and necessitates the use of weapons larger than cricket bats to protect oneself from *the creeping or flying specimens*. From the Torii pass, 500 feet above the sea, Ontake can be viewed. From the foot of the pass



the road becomes level again, and is full of charming spots, till the monastery of *Rinzen-ji* is reached.

From the *Nezame no toko* (awakening platform) a rock near the monastery, the Kisogawa ought to be seen as it offers from here a "startling" view. The rocks forming the banks of the river are all named from objects which they represent, as the *Biobu iwa* (screen rock) *Shishi iwa* (lion rock) *Zo iwa* (elephant rock) etc., etc.

The scenery at this spot is really wonderful, and should not be omitted as it is only a couple of minutes from the main road, which continues to be ever interesting until :

Or is reached, where the Nakasendo should be left and the Shtakaido followed, as the road is more comfortable. From KAMADO a new road, called the Nakakaido, is taken up near CHIZUKI. The curious black rocks at this place, near the best inn, the "Hashimotoya," should be visited. The rocks as usual have names given to them according to the object they resemble as the *Renge iwa* (Lotus flower rocks), *Oni no Hashi* (Devil's Bridge) etc., etc.

The Nakasendo is rejoined at Ijiri, but should be left again at IMAWATASHI, and there boat taken for KASAMATSU.

The ride down the Kisogawa will be greatly appreciated, first as a change, and then as the castle of Inuyama, prettily located near the left bank of the river will be seen, and the excitement of a few rapids enjoyed.

From Kasamatsu the road to Gifu, a large town, well known for the manufacture of a silk fabric, called *mon-chirimen*, woven from the silk of the wild worm *yamamat*, is level and the country around in a high state of cultivation.

The tourist having time to spare may, from here, take cars to Nagoya and visit the famous castle. From here he may still go further to Miya, a continuation of Nagoya, take boat for Yokkaichi and there exchange boat for Yamada, which is, though, a couple of miles inland.

"YAMADA and near it, in Ise, are the two most famous and hallowed shrines of the oldest religious system in the world.

These "two great divine palaces," have been for ages the centre and stronghold of the early Shinto faith, and their history runs back into the mists of time.

On the border of the town is the *Geku*, or outer palace, dating from the year 478 of our era. The *Naiku*, or inner palace, three

miles beyond, was established no fewer than 1,892 years ago, and within it is hidden the original sacred mirror, said to have been forged out of metal from heavenly mines, and bestowed by the Sun-goddess herself on her adopted grandson, the founder of the Japanese Imperial dynasty. Thus, year after year for nearly 19 centuries, Yamada has been visited by unnumbered hosts of the faithful and devout. Chief of all holy places in the Empire, the Ise shrines are to the Shinto believers of this realm what Mecca is to the Moslems.

At the Geku and Naiku reigns supreme in every detail the most rigid and pure simplicity; but the buildings themselves are not of a great age, or even as old as they often look. Those now standing were erected no longer ago than 1869. But in this damp and highly variable climate a single decade goes far to impair rude thatch and unpainted cedar. As a matter of fact, the entire structure of each temple is, and has been from time immemorial, renewed every 20th year. Not by pulling down one set and building another in its place, but by the expedient of two precisely similar sites, contiguous to one another and alternately occupied, so that the old set is not demolished until the new one is ready. The great point is the care that is taken to preserve the ancient style most faithfully in every detail. Each successive structure is an exact copy of the last—and in looking on any one of them, you are beholding a genuine type of the identical buildings that prevailed in Japan before the birth of Christ."

After leaving Gifu, the next place of interest is AKASAKA (4 ri from Gifu) where articles sculptured out of marble found in the neighborhood are sold. Proceeding, the temple, *Nanga no Jinja* at TARUI should be visited, as also the tomb of *Tokiwa gozen*, mistress of Yoshitomo and mother of Yoshitsune. The tomb is located in the yard of a small shop, before arriving at IMASU.

At HIKONE, where a magnificently situated castle is seen, to shorten the trip and have a good view of lake Biwa, boat may be taken, which in about 2 hours will bring the traveller to Otsu.

Or at Gifu cars may be taken direct for Hikone and Otsu.



As said at page 134, Kobe may be reached by the Tokaido. Cars are taken at the Yokohama Station and Kobe may be reached in about 22 hours. The Tokaido is not so interesting a road as the Nakasendo and few are the places worth visiting except the castle of Nagoya mentioned at page 157, and the temples of Ise at the same page *et seq.*



## ROUTE IX.



### THE INLAND SEA AND NAGASAKI.

The tourist on his return home by way of Hongkong will have a chance to see this famous sea, from the deck of the steamer. Should he wish to return by way of San Francisco, he can easily accomplish a circuit by using the small steamers plying along the coasts. If expense is no object, it would be a good plan to hire a steam launch or to engage a house boat, which latter would suit well a party of excursionists. The inland sea is renowned for its beauties, though comparatively few foreigners have seen it but from the deck of a mail steamer. It is the southern shore especially which is worth visiting. The circuit can be done in the following way. Kobe, Okayama, Takatsu (well preserved fine castle at the water's edge) Shodzushima (rocky landscape of Kangake at the top of the Island) Marugame (renowned temple of Kompira) Tadotsu, Onomichi, Hiroshima and Miyajima (mountain island with old and renowned temples) Matsuyama (here on the top of a high hill is seen the beautiful castle, which is highly interesting being one of the largest and still completely preserved) Niya, Otsu, Uwajima, Bappu, Nakatsu, Shimonoseki back to Kobe by mail steamer. Between Hiroshima and Matsuyama a steam boat connection has been recently established. There is a regular service on the other lines

"There is nothing less uniform than the scenery of the shores of the Inland sea. It is a series of pictures which varies to infinity, according to the greater or less proximity of the coasts or according to the appearance of the islands which edge the horizon. There are great marine views, where the line of the sea is confounded with that of the sandy beaches drowned in the golden rays of the sun, while the distant mountains delineate on the background of the picture the cloudy forms of their crests. There are small landscapes, quiet, neat and modest; a village at the end of a quiet bay, surrounded by green farms, terminated by a forest of firs. Sometimes when the sea becomes narrow the islands in front appear to close all issues. The landscape is wanting in abrupt slopes, in great masses of shadows and in vanishing lines. On the borders are horizontal planes, a coast, a roadstead, some terraces; in the distance, circular islands, sinuous hills, conic mountains. These pictures are not without charms, the imagination not less than the eye rests in contemplating them; but you would vainly look for that certain melancholy which seems inseparable from the picturesque enjoyment, according to European taste."

Nagasaki can be reached in about 36 hours from Kobe by any of the steamers plying between Kobe and Hongkong; the daily newspapers giving the necessary information of arrival and departures.

The following was the number of foreign residents at Nagasaki on the 31st December 1888:

POPULATION.			
	Males.	Females.	Total.
English .....	60	36	96
German .....	11	5	16
Austrian .....	16	12	28
Dutch .....	8	5	13
American .....	44	27	71
Russian .....	5	12	17
Danish .....	10	11	21
Italian .....	3	1	4
Portuguese .....	2	4	6
Belgian .....	2	—	2
French .....	25	9	34
	181	122	303
Chinese .....	594	108	702
Total .....	775	230	1,005

NAGASAKI is one of the best ports of Japan, the most charmingly situated, extending along the base of a range of mountains of which the inferior valleys formed by the great volcanic steps, forming especially to the East, a number of amphitheatres of several terraces.

The harbor is landlocked, and is sheltered from the risk of Pappenberg Flats, from which the Japanese took a number of christians where taken and whose graves were passed. There is nothing remarkable in the harbor, except it be the tortoise shell market place. But the harbor has nothing remarkable in itself except its poverty and that once a year it offers such attractions as to make worth the while for any one in Japan to take a trip to Nagasaki.

Every year from the 13th to the 15th of August the whole native population of Nagasaki celebrates the feast in honor to the dead (*Bon Mitsei*). The first night the tombs of all who died the past year are illuminated with bright colored paper lanterns. On the second and third nights all graves without exception are so illuminated, and the families of Nagasaki, install themselves in the temple groves, where they give themselves up, in honor of their ancestors to plentiful libations. The burst of uproarious Japanese resound from terrace to terrace and rockets fired at intervals seem to clatter to the giddy human noises the echoes of the celestial vault. The European residents repair to the ships in the bay to see from the distance the fairy spectacle of the hills all resplendent with rose colored lights.

But on the third vigil, suddenly, at about 2 o'clock in the morning, are seen long processions of bright lanterns descend from the heights, and group themselves on the shores of the bay, while the mountains gradually return to obscurity and silence. It is fated that the dead embark and disappear before twilight. The living have plaited them thousands of little ships of straw, each provisioned with some fruits and a few pieces of money. The frail embarcations are charged with all the colored lanterns which were used for the illumination of the cemeteries; the small sails of matting are spread to the wind, and the morning breeze scatters them, round the bay, where they are not long in taking fire. It is thus that the entire flotilla is consumed tracing in all directions large trails of fire. The dead depart rapidly. Soon the last ship has foundered, the last lig

is extinguished, and the last soul has taken its departure again from this earth.

The places to be visited in the neighbourhood are :

DESHIMA, a fan shaped little island, separated from Nagasaki by only a narrow canal, to be noticed only because it was the only place where any foreigners (Dutch) were allowed to reside, before the arrival of Commodore Perry.

KOMPIRA YAMA, a favorite resort for Japanese holiday seekers.

INASA-DAKE (Russian Hill), whose summit commands a fine view.

VENUS HILL, so called from having been selected in 1874 for observing the Transit of Venus, also commanding a splendid view of the surrounding country.

KWANNON NO TAKI, a cascade 50 feet high about 3 hours walk from Nagasaki, and where a temple dedicated to Kwannon, and its surrounding grounds form a beautiful resort for picnic parties.



# INDEX.

	PAGE		PAGE
Amusements . . . . .	39	Fujikawa The. . . . .	111
Architecture. . . . .	33	Fujisawa . . . . .	95
Asaksa . . . . .	65	Fujiyama . . . . .	100
Asamayama . . . . .	130	Gardeps. . . . .	33
Ashinoyu . . . . .	104	Geisha . . . . .	40
Ashiwo Kaido, The . . . . .	130	Gifu. . . . .	157
Atago Yama . . . . .	59	Gods of Fortune, the Seven. . . . .	27
Atami . . . . .	106	Go-Hiaku Rakan . . . . .	69
Bathing . . . . .	36	Gotemba . . . . .	99
Biwa Lake . . . . .	154	Government . . . . .	15, 19
Books and Maps . . . . .	1	Hachiman, The Temple of. . . . .	69
Castles . . . . .	34	Hakone. . . . .	105
Chiuzenji . . . . .	124	Hanzo Go Mon . . . . .	61
Chizuki. . . . .	157	Hara . . . . .	108
Chronology . . . . .	23	Hara-kiri . . . . .	43
Classes of People . . . . .	20	Haruna. . . . .	127
Climate . . . . .	8	Hikone . . . . .	158
Conveyances . . . . .	3	Hints, Useful . . . . .	1
Customs . . . . .	33	History . . . . .	22
Dai Butsu at Kamakura . . . . .	82	Hiratska . . . . .	95
" " " Nara . . . . .	82, 140	Hodogaya. . . . .	94
Dances . . . . .	41	Hori Kiri . . . . .	69
Description of Japan, General. . . . .	7	Houses . . . . .	33
Divisions, The Nine old . . . . .	15	Ikao . . . . .	127, 131
Dogashima . . . . .	97	Ikegami . . . . .	52
Dress . . . . .	35	Inamura Saki . . . . .	83
Education. . . . .	11	Inns . . . . .	4
Eko In . . . . .	67	Inland Sea . . . . .	159
Enoshima. . . . .	84	Ise, Yamada . . . . .	157
En-Rio-Kwan . . . . .	57	Kamakura . . . . .	80
Fauna and Flora . . . . .	9	Kame Ido. . . . .	68
Fencing. . . . .	42	Kanagawa . . . . .	50
Festivals . . . . .	29	Kanazawa . . . . .	79
Finances . . . . .	11	Kanozan . . . . .	90
Fires . . . . .	34	Karuizawa . . . . .	130
Flora . . . . .	9, 32	Kashiwabara . . . . .	109
Flowers, Favorite . . . . .	32	Katase . . . . .	84
Food . . . . .	6, 37	Kawasaki . . . . .	51
Fu and Ken . . . . .	18	Kiga . . . . .	98
Fukilage. . . . .	61	Kloto . . . . .	141
		Kobe . . . . .	134

	PAGE		PAGE
Kofu . . . . .	112	Politeness . . . . .	44
Koshigoye . . . . .	84	Ports, open . . . . .	10
Koshukaido, The . . . . .	111	Religion . . . . .	26
Ko-Yo-Kwan . . . . .	60	Rigoku bashi . . . . .	67
Kozu . . . . .	95	Roads . . . . .	18
Kusatsu . . . . .	132	Ronin, The 17 . . . . .	71
Labor . . . . .	11	Sakurada Go Mon . . . . .	60
Massage . . . . .	37	Sarubashi . . . . .	112
Meguro . . . . .	72	Seki . . . . .	79
Minobu . . . . .	112	Sengakuji . . . . .	71
Mogisan . . . . .	129, 156	Shampooing . . . . .	87
Mishima . . . . .	107	Shiba . . . . .	57
Miyanoshta . . . . .	96	Shimo no Suwa . . . . .	156
Money, Weights and Mea- sures . . . . .	6	Shinagawa . . . . .	53
Monkey Bridge . . . . .	112	Shiraito Falls . . . . .	110
Mukojima . . . . .	68	Sho Kon Sha . . . . .	64
Nagasaki . . . . .	160	Shooting Licenses . . . . .	8
Nagoya . . . . .	157	Subashiri . . . . .	99
Nakakaido . . . . .	157	Sugita . . . . .	79
Nakasendo, Tokio . . . . .	155	Theatres . . . . .	89
Nara . . . . .	139	Tokaido . . . . .	159
Narita . . . . .	74	Tokio . . . . .	54
New Boulevards, The . . . . .	67	Tomioka . . . . .	79
Nezame no Toko . . . . .	157	Tonosawa . . . . .	96
Nihombashi . . . . .	6	Tora no Mon . . . . .	60
Nikko . . . . .	113, 131	Totska . . . . .	94
Nokendo . . . . .	79	Treaty Limits . . . . .	1
Numadzu . . . . .	108	Tskiji . . . . .	57
Odawara . . . . .	16	Tsuribashi . . . . .	112
Ol . . . . .	157	Tsurumi . . . . .	50
Olso . . . . .	95	Ueno . . . . .	65
Olwake . . . . .	150	Uraga . . . . .	89
Oji . . . . .	70	Utsui Pass . . . . .	180
Ojigoku . . . . .	98	Utsunomiya . . . . .	114
Omiya . . . . .	109	Woman . . . . .	36
Omori . . . . .	51	Wrestling . . . . .	41
Osaka . . . . .	137	Yamada, Ise . . . . .	157
Otomitoge . . . . .	99	Yokohama . . . . .	45
Otsu . . . . .	151	Yokoska . . . . .	88
Oyama . . . . .	87	Yumoto near Miyanoshta . . . . .	96
Passports . . . . .	2	Yumoto near Nikko . . . . .	126
		Zempakuji . . . . .	70



YOKOHAMA, JAPAN.

# NARAYA HOTEL,

*Minato-ku, Yokohama.*

YOUR OLD FRIEND AND NEW ACQUAINTANCE.

**H. ANDO, & SONS, PROPRIETORS.**

The Proprietors beg to tender his thanks to his Patrons for the favors extended to him up to the present, and hope that the same will be continued in future.

The Hotel is now divided into: *Native and Foreign Buildings.* The position of the same has been carefully selected, and offers a Magnificent View of the surrounding scenery. The Waterfall in the valley below being visible from the rooms, which are very nice. The number of **BATH ROOMS** has recently been increased, and is now very numerous. The **Dining Room, Bar, and Bill Rooms** just completed are very nice and clean.

**CHARGES MODERATE.**

This Hotel is strongly recommended by many of the old residents of Yokohama.

ADVERTISEMENTS.

# HAEFKER'S HOTEL,

*No. 87 MAIN STREET,*

YOKOHAMA.

**FIRST CLASS FAMILY HOTEL.**

**PRICE MODERATE.**

Mrs. THOMSEN, - - - - - PROPRIETRESS.

# TOKYO HOTEL,

*HIBIYAMON-UCHI, TOKYO.*

The proprietor thanks foreign travellers and the public generally for the liberal patronage hitherto extended to him, and can assure them still better service in the future.

This pleasant hotel has recently been enlarged by the erection of a new building containing nice bed-rooms, a spacious bar, a sitting-room for lady guests, and the verandah in the upper story from where are afforded uninterrupted views of beautiful scenery far and near.

The location of the hotel is the best in the Capital as regards not only health and quiet, but also convenience to the chief-points of interest and the principal places of business.

The cuisine is in charge of experienced cooks.

**CHARGES MODERATE.**

K. YAMAMURO, - - - - - PROPRIETOR.

ADVERTISEMENTS.

---

# MURAMATSU HOTEL,

## IKAO, JOSHIU.

---

THE Proprietor begs to inform the Foreign Public that his Hotel now contains Thirty-five Rooms, which are well furnished in a most comfortable and sumptuous style, suitable to the requirements of Foreign Visitors. A LARGE BILLIARD SALOON with EUROPEAN TABLES. Separate Bath Rooms are also provided. Fresh and Pure Provisions are daily supplied, imported direct from Tokio and Yokohama; Wines, Spirits, and Beer, of superior quality only, kept on hand. The Cuisine is under the Charge of Experienced Cooks.

**Board and Lodging per Day . . . . . yen 2.50.**

Special Terms can be made by the day, week or month.

---

For the Convenience of visitors, Drafts obtained from TANAKA BANK, Benten-dori, Yokohama, and Sakamoto-cho, Nihombashi, Tokyo, will be cashed here.

---

**FOR SALE.**

**BEST SULPHATE POWDER**

TAKEN AT

**ASHINOYU HOTSPRINGS.**

---

**PER POUND . . . . . PRICE 30 CENTS.**

**K. OKADA.**

No. 20, ONOYETCHO NICHOME, YOKOHAMA.

ADVERTISEMENTS.

---

# MATSU-ISHI-YA,

PORCELAIN MANUFACTURER.

---

EVERY DESCRIPTION OF GOODS MADE TO ORDER.

---

A SPECIALTY OF PORCELAIN PAINTED IN TOKIO.

---

Satsuma, Kioto, Owari and Kaga  
Porcelain, at the Lowest Prices.

---

## ENAMELED PORCELAIN.

---

FRENCH PORCELAIN PAINTED BY JAPANESE IN THE BEST STYLE.

No. 22, HONCHO-DORI NI-CHOME, YOKOHAMA.

---

## *F. TANIKAWA,*

No. 1, MINAMI NAKA-DORI ICHOME, YOKOHAMA.

---

STATIONERY, FANCY GOODS

—AND—

## MONEY EXCHANGER.

---

BEG TO INFORM TO THE PUBLIC THAT HE HAS  
ALWAYS ON HAND AN ELEGANT ARTISTIC ASSORT-  
MENT OF WALL-PAPER OF

HIGH QUALITY AND DESIGN. AND ALL KINDS OF  
INSATSU-KIOKU PAPER,

CHRISTMAS CARDS,

PHOTOGRAPHS,

IVORY FANS,

&c., &c., &c.

ADVERTISEMENTS.

---

# MUSASHIYA,

(ESTABLISHED IN 1859.)

DEALER IN WORKS OF ART,  
*Ivories, Lacquers, Embroideries,*  
*Bronzes, Cloisonne.*

FINELY-WORKED JEWELLERY A SPECIALITY.

OBJECTS D'ART,

OF ALL DESCRIPTIONS, MADE TO ORDER.

No. 66, HONCHO-DORI SHICHOME, YOKOHAMA.

---

## D<sup>R</sup> T. KURODA,

SURGEON DENTIST.

No. 59 SAN-CHOME, BENTEN-DORI, YOKOHAMA.

OFFICE HOURS: 8 a.m. TO 5 p.m.

---

## K. HASEGAWA,

SURGEON DENTIST.

No. 53, FURUCHO ICHOME, YOKOHAMA.

BRANCH OFFICE—No. 7, OGAWAMACHI, YOKOSUKA.

OFFICE HOURS: 8 a.m. TO 5 p.m.



ADVERTISEMENTS.

絹  
商  
大  
平  
商  
店

**H. TAIHEI.**

**SILK STORE.**

No. 53, BENTENDORI SANCHOME,

**YOKOHAMA.**

横  
濱  
辨  
天  
通  
9  
三  
丁  
目

**CHANG CHOW,**

No. 61, FRENCH HATOKA STREET.

**TAILOR, CLOTHIER AND OUTFITTER.**

*ALWAYS ON HAND A CHOICE ASSORTMENT OF DRY GOODS.*

All outfits made by the above Establishment are equal to English-make and Cheaper than any European firm in Japan.

**U T A H .**

**MONEY EXCHANGE SHOP.**

**HIGHEST PRICE PAID FOR EUROPEAN AND AMERICAN MONEY.**

**JAPANESE MONEY BOUGHT AND SOLD AT CURRENT RATES.**

ADVERTISEMENTS.

---

**KIOYA YOSHIBEI.**

TRADE  MARK.

No. 13, OTAMACHI ICHOME,  
(Midway between Otamachi and Benten-dori).

—MANUFACTURER OF—

**SHIRTS, COLLARS AND CUFFS,**

*of every description.*

**COTTON CRAPE SHIRTS**

*now in fashion.*

Large stocks in hand. All orders neatly and promptly executed. Prices moderate.

I beg particularly to recommend my COTTON CRAPE which shows its superior quality after its use, the yarn being specially selected. An inspection cordially invited.

---

**YAMATOYA,**

**SHIRT MANUFACTURER,**

No. 8, BENTEN-DORI ICHOME, YOKOHAMA.

---

HAS JUST RECEIVED FROM PARIS PRINTED CULICCS,

OF ALL DESCRIPTIONS; AND CRAPE,

SUITABLE FOR SUMMER.

—ALSO—

SHIRTS OF THE NEWEST PATTERNS, COLLARS, CUFFS,

SHIRT FRONTS, &c.

AN INSPECTION CORDIALLY INVITED.

ADVERTISEMENTS.

---

**R. KONISHI,**  
DEALER IN  
LITHOGRAPHIC AND PHOTOGRAPHIC  
SUPPLIES.

---

*DALLMEYER'S LENSES,*  
MARION & CO.'S DRY PLATES,  
SENSITIZED ALBUMEN PAPER,  
ETC., ETC., ETC.

NO. 18, HONCHO-DORI NICHOME, NIIHOMBASHI-KU, TOKIO.

---

**PHOTOGRAPHIC INSTRUMENTS,  
CHEMICALS, ETC.**

---

All kinds of Dry Plates and Cameras are now on sale. Repairs  
to Photographic Instruments will be undertaken by the Under-  
signed, and Developers will be made to order.

---

**ASANUMA TOKICHI,**  
DEALER IN  
PHOTOGRAPHIC INSTRUMENTS AND CHEMICALS.  
No. 15, HONCHO NICHOME, TOKYO.

---

**SEISHINSHA,**  
BRANCH SHOP,  
*Andôgimachi, Shinsaibashi-maji, Osaka.*



ADVERTISEMENTS.

---

**K. KIMBEI,**  
**PHOTOGRAPHIC STUDIO,**

No. 7, HONCHO ICHOME, YOKOHAMA,

**NEXT-DOOR TO TOWNHALL.**

---

Having a collection of over 2,000

VIEWS of the most Beautiful  
and prominent places in Japan,  
we make a specialty of artistically  
colouring the same and  
making ALBUMS of all description.

---

Pictures, copies and out-door work  
carefully attended to.

---

ALL WORK GUARANTEED TO GIVE FULL SATISFACTION.

---

Please call and inspect the stock.

ADVERTISEMENTS.

---

**FOR SALE.**

---

*(Published by the Geological Bureau of the Agricultural and  
Commercial Department.)*

---

**DAI NIPPON KEI-ISEN KUBUZU**, (Sectional Latitude and Longitude Map of Great Japan) in Roman letters; scale 1—200,000, in 100 sheets. Price per sheet, Topography *sen* 40; Geology *sen* 40.

The following sheets of the above have been published and are now on sale:—TOKYO, YOKOHAMA, SHIZUOKA, KOFU, FUJI, IZU, MAYEBASHI, KAZUSA, MITO, NIKKO, CHIBA, UEDA, NAGANO, KITSUREGAWA, SADO, ASUKE, TOYOHASHI and YOKKAICHI.

**DAI NIPPON YOSATSUZU**, (Reconnaissance Map of Great Japan) in Roman letters; scale 1—400,000, in 5 sheets. Price per sheet, Topography *yen* 2.80; Geology *yen* 3.20.

The two sheets (North-Eastern part and Eastern part) of the above have been published and are now on sale.

The sheet of Central Reconnaissance is now in the press, and will be issued shortly.

These maps are well drawn from actual survey and are superior to all other maps previously published.

**TŌYŌDO:**

**AZUMA KENZABURO,**

*6, Fukuyacho, Nihombashi-Ku, Tokyo.*

Besides the above all sorts of printing of the Japanese fine arts are done and sold.

ADVERTISEMENTS.

COMPAGNIE  
DES  
**MESSAGERIES MARITIMES.**

FORTNIGHTLY SERVICE

FROM

**YOKOHAMA TO KOBE AND SHANGHAI,**

(Through the Inland Sea) connecting with the Fortnightly Mail Steamers for MARSEILLES, HAVRE and LONDON.

Passengers and Cargo can be engaged, for the following ports called at by the Company's Steamers:—

<b>JAPAN, CHINA,</b>	{	Kobe, Shanghai, Hongkong, Saigon, Manila,
<b>INDO-CHINA,</b>		Poulo Condor, Camrahn, Quinhon, Tourane,
<b>INDIA.</b>		Thuanan, Halphong, Singapore, Batavia,
		Colombo, Pondichéry, Madras, Calcutta,
		Bombay, Kurrachee.
<b>EAST-AFRICA</b> --	{	Aden, Odock, Mahe, Reunion, Mauritius,
		Zanzibar, Mayotte, Nossi-Bé, Diego-Suarez,
		Ste. Marie, Tamatave, Vohémar, Majunga,
		Mozambique.
<b>AUSTRALIA</b> -----	{	King George's Sound, Adelaide, Melbourne,
		Sydney.
<b>NEW-CALEDONIA</b>		Noumea.
<b>EGYPT</b> -----		Suez, Port Said, Alexandria.
<b>MEDITER-</b>	{	Le Pirée, Salonique, Smyrne, Mersina, Alex-
<b>RANEAN PORTS</b>		andrette, Lattaquie, Larnaca, Tripoli, Bey-
<b>and</b>		routh, Jaffa, Syra, Dardanelles, Constanti-
<b>BLACK SEA.</b>		nople, Batoum, Trebizonde, Kerassunde,
		Samsoun, Varna, Odessa, Galatz, Ibraila,
		Kustendje, Sulina, Ineboli.
<b>SPAIN</b> -----		La Corogne, Vigo.
<b>PORTUGAL</b> -----		Lisbon.
<b>BRAZILS</b>	{	Pernambuco, Bahia, Rio de Janeiro, Mon-
<b>and</b>		tevideo, Buenos-Ayres.
<b>RIVER PLATE.</b>		
<b>SENEGAL</b> -----		Dakar.

**E. BLANC, Agent.**

ADVERTISEMENTS.

---

# JAPAN MAIL STEAM SHIP COMPANY.

**HEAD OFFICE--- TOKYO JAPAN**

---

Branch Offices at all the principal ports in Japan  
Corea and at Shanghai; and Agencies at Chefoo, Tientsin  
and Vladivostock.

This Company possesses a fleet of large and powerful

Purchasers of Keeling's Guide  
may have free of charge a Sketch  
Map of the Roads described in it  
at A. FARSAIR, No. 16 Bund, near  
Grand Hotel.

to and from Sam...  
for Corea, Tientsin and Vladivostock.

---

**SHANGHAI, CHEFOO, COREA  
AND VLADIVOSTOCK LINE.**

Calling at Jinsen (Chemulpo). Nagasaki, Fusan  
Gensan. One sailing every month.

---

ADVERTISEMENTS.

---

**KOBE YOKOHAMA HAKODATE  
LINE.**

Leave Kobe every Monday, Wednesday and Saturday  
calling at Yokohama and Oginohama.

---

**YOKOHAMA YOKKAICHI LINE.**

Leave Yokohama and Yokkaichi daily.

Yokkaichi is one of the ports of Nagoya, whence train  
can be taken to Nagahama on Lake Biwa, thence by steamer  
to Kyoto &c &c.

---

**KOBE TIENTSIN LINE.**

Leave Kobe fortnightly, via Inland Sea, Shimonoseki,  
Nagasaki, Fusan, Chemulpo, Chefoo, and call at Goto and  
Tsushima, once a month.

---

A steamer affording first class accommodation for passen-  
gers is occasionally sent from Yokohama to Honolulu.

---

## ADVERTISEMENTS.

---

JANUARY 1st, 1887.

As soon as the fire of February 1886 had destroyed all our negatives, our Mr. FARSARI started on a professional tour, which lasted over five months. During that time he secured Photographs of views along and near the following roads: Nakasendo, Nakakaido, Shtakaido, Klokaido, Kokubukaido, Ise-kaido, Tokaido, Nikkokaido, Ashiwokaido, Koshiukaido, etc., including the valley of the Fujikawa, mountain of Miogi and the volcano Asamayama; the lakes of Chiuzenji, Yumoto, Suwa and Biwa, the rocks near Ikao, the temples of Ise, Minobu, Kioto, Nikko, etc.

We are the only photographic artists in Japan who have been accorded permission to take views of the Imperial Gardens (*Fukiage*) in Tokio.

In consequence we are in possession of the most beautiful and complete set of negatives of views of places generally visited by tourists and residents.

As we are sure that, when our photographs have been compared with others, one will not purchase elsewhere, we respectfully request that every studio in Yokohama be visited by intending purchasers before making a selection.

Our pictures may be more expensive than others, but as we use the best materials and our painting is so far superior that it cannot even be compared with similar productions in Japan, the elegance of the work will well repay the extra outlay.

The colors were carefully noted at the time that photographs of temples and other structures were taken, and we are the only ones who paint them as they really are.

We also call particular attention to the fact, that we are the only photographers that deliver pictures equally as well painted as those exhibited in our sample albums or frames.

*Photographic printing by permanent processes done only by us.*

**A. FARSARI,**

PHOTOGRAPHER, PAINTER & SURVEYOR.

No. 16 BUND, NEAR GRAND HOTEL.

Stanford University Libraries

[illegible]

STANFORD UNIVERSITY LIBRARIES  
STANFORD, CALIFORNIA 94305-6004

